Malville

A SPIRITVALL PROPINE OF A *Paſtour to his People.*

HEB. 5. 12.

You whom it behoueth becauſe of time to be teachers, hes neede againe to be taught the elements of the ſpeaches of God.

IAM. 1.

19 *And ſa my beloued brethren, let all men be ſwift to heare, ſlaw to ſpeake, ſlaw to wrath.*

21 *And caſting away all filth, & excrement of euill, with meekenes, receiue the ingraft Word, whilk ſaues your ſaules.*

22 *And be you doers of the Word, and not hearers onely, begniling your ſelues.*

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Cum Priuilegio Regio.

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TO THE REVERENDE

Fathers and Brethren, Elders of the Congregation of *Kilrinny*, and haill flocke committed to their gouernement; the Paſtor, *wiſheth, grace, mercie, and peace, from God the Father* and from the Lord Ieſus Chriſt.

Receiue Reuerend Fathers, louing brethren, and deir flock, this Spirituall Propine: *conteining in ſhort ſumme the ſubſtance of that exerciſe of tryall, wherewith ye are acquainted in dayly doctrine, before ye communicate at the Table of the Lorde, togidder with the grounds of the doctrine of godlineſſe and ſaluation, contryued in a peece of not vnpleaſand and verie profitable Poëſie. As I hope the haly Spirite be experience ſall make you to proue and finde with exhortationes, and allurements to the earneſt and holy practiſe of Pietie, in Deuotion, Faith, and Repentance. For vnderſtanding your cuſtome to be, to eaſe the langour of time, and irkſomnes of your labours with ſinging, whilk is a gift naturallie giuen be God to many for that effect, and the mater of that muſick amongſt the common ſorte, to be vaine and profane, ſeruing to ſop the ſaule in ſinne and vncleannes, and ſteir vp the corrupt and filthie affectiones thereof to euill luſtes, and ſeiking of occaſiones to fulfill the wicked deſires thereof; I thought it my dutie to indeuour to draw you to the right vſe of Muſick and ſinging, the whilk*

being ſanctified be gud and honeſt matter, and holy diſpoſition of heart, makes meikle for godlie edification and comfort. For the meaſures of poëſie & harmonie of muſick (as I finde be daily experience in my awin familie) delytes the mind, and ſa helpes the memorie very meikle, to embrace and keip faſt the matter, and ſtirres vp and ſets the force of the ſoules affectiones towards God, in pleaſand meditation thereof. The reaſon is euident and naturall, becauſe that like drawes to like, and delites therein, and that whilk delites, leaues a ſtamp and printe in the memory, and moues ſa the affectiones, that it is not eaſielie remooued. Now it is certaine that meaſures, harmonie, gud order, and temperature, are like to the nature of man, & maiſt friendlie and amiable thereunto: Seeing the gud conſtitution of the bodie, ſtandes in the gud temperature of the humours therof; ſa hes the ſaule alſo the awin ſort of temperature: If not in the nature, yet euidently in the faculties and affectiones thereof, meruelouſlie mooued and diſpoſed be the meaſures temperature, and harmonious melodie of Muſick and Poëſie. And the ſame alſo I take to be the cauſe why method and gud order is the mother of memorie, & delectation in all thinges. This the God and maker of the ſaule and ſpirites of men, knawing beſt, hes ſet downe his haly will and veritie in ſacred ſcripture: not onely in plaine and ſimple proſe, as in the ſtorie, Prophets, and writings of the Apoſtles: but alſo in Poëſie and verſes, meit to be vttered with the melodie of Muſick; be voyce or inſtrument; And that but queſtion for memorie and delectation, to bring foorth halines, whereby he might be richtly worſhipped, and men made to atteine to that happines that is in the preſence of his face, and inioying the light of his countenance, where Angels ſing without ceaſe, Holy, Holy, Holy, Lord God of Hoſtes, the warld is ful of thy glory, as ar the buiks of Iob, *of the* Pſalms, Prouerbs, Eccleſiaſtes, *& that maiſt ſweete & pleaſand* Song of ſongs; *& that*

ſong

ſong of Moses, *commended be God to be put in the mouth of the people, and ſung continually; with many maa, baith in the old & new Teſtament, be that renowmed father of the kirk.* T. B. *prettelie put forth in* French *meeter: The tranſlation whereof, for your profite alſo I haue begunne to aſſay. And therefore, as I ceaſe not to commend vnto you maiſt inſtantly theſe poëſies of Scripture: namely, the* Pſalmes *of* David, *& vther holy Prophets and men of God, whilk ye haue in your handes, ſet out of old in meeter, as the maiſt pretious treaſure of inſtruction and comfort of the ſaule and inward man: Sa alſo for the ſame cauſe, I carefully recommend vnto you, this your* Catechiſme, *& inſtruction in the right way of the true ſeruice of God, and atteyning to ſaluation be Ieſus Chriſt, included in this little Poëme, and framed to the common toones, wherewith ye are beſt acquainted: To the end, that yee imploying the miſuſed time therein, may haue the groundes of Chriſtian Doctrine imprinted in your memorie, with delyte and pleaſure, and be moued and ſtirred vp to grow in knawledge and feeling of true godlines, whilk is profitable for all things: And that ye may know, this is the very will and command of God, for your ſpeciall weill fare, ſight, and lay vp in your hearts, thir places and exhortationes of Scripture following, with the whilk, the Spirite of Grace and ſanctification might mightelie work, that ye may practiſe and obey the ſame.* 1. *Tim.* 4. 7. 8. Caſt away profane fables and auld wiues tales, and exerciſe thy ſelf in godlines. For bodiely exerciſe profiteth little, but godlineſſe is profitable for all thinges, hauing the promiſes of this life, and that whilk is to come. *Epheſ.* 5. Harlatrie and vncleannes, and greedineſſe, let them not be named amangſt you, as becomes halie people, and foule and daft talk & bawdry, away with that: but rather thanſgiuing. Knawing this, that na harlot, vncleane perſon, nor auaritious, ſall in-

herit the Kingdome of Chriſt and God. Let nane therefore deceiue you with vaine talk, for the whilk the wrath of God, comes vppon the children of diſobedience. Be not therefore companions vnto them. Euill communing, corruptes good maners: Speak vnto your ſelues, in Pſalmes, & Hymnes, and ſpirituall ſongs, ſinging vnto the Lord with grace in your hearts. *Coloſſ.* 3. 16. 17. Let the ſpeech of Chriſt dwel amangſt you rifely with all wiſedome, teaching & admoniſhing your ſelfes mutually, with Pſalmes, and Hymnes, and ſpirituall ſongs. And whatſoeuer ye do in worde or deed, doe it in the name of the Lord Ieſus, giuing thanks to God the Father, throw him. *To the whilk effect alſo, receiue this ſentence of* BASILIVS *the great, in his Epiſtle to* GREGORY. What is more bleſſed *(ſayth he)* then man being on the earth, to imitate the conſent of the Angels that are in heauen, ſoone be day-break, to go to prayer, and with hymnes and ſongs to worſhip the Creator. *Thereafter, at Sunne ryſing, to go to wark in na place without Prayer, and finally, with ſongs, as with ſalt to ſeaſon the actiones. For hymmick cohortationes, brings a glad and cheerefull equabilitie to the minde. Now, there are many maa things whilk I haue thought neidfull and expedient for your vſe and profite, as the iuſt expoſition of the Beleefe, Commandes, Prayer, and Sacraments, as they are Sabbothly exponed and teached vnto you. Demands of ſtorie, and poynts of Scripture, that our ordinary proceeding therein, may be the better be remembred, for profite in knawledge and practiſe: Spirituall meet medecines for your accuſtomed diſeaſes, that maiſt and oſteneſt moueth and troubleth the weake fleſh: as ſeiknes and ſearenes of bodie, trouble and griefe of mind, loſſe of geare, death of the decreſt, and ſiklik, declaration how dangerous are the ſinnes that are maiſt commen amongſt you, & prouoks God to wrath, & to ſtrike with ſik*

plagues

plagues, that the same may be remooued & amended. description of the particular duties of superiors toward their inferiors, & contrair, & of your chiefe trades & calling be sea & land, that euery ane knawing and doing their duties, in their ranck & ordour, your Kirk, common-weill, and societies may stand & florish in ane halie and happie estate: and finally, the substance of the solemne actiones, wherby we glorifie God, & edifies ane another, in our publick assemblies; as of Baptisme, the Supper, Fasting, Thanks giuing; Ordination of Elders, & solemnization of Mariage: All the whilk be seueral treatises, are purposed & minuted for your memorie, & salbe ready as ye sal require, that the paines taken in the doctrine of these points, & actions, both past & to come, may be the mair profitable, when ye sal haue the substance thereof shortely abridged ready at your hande, to be reuewed with your eyes, and renewed in your minds, as your neede sall require. It is true, that many of thir things are better done & set down be vthers: but cõsiddering that the diuersity of Gods gifts, in conceiuing & vttering of the self same substance of doctrine, is als greate and wounderfull amangst men, as the varietie of proportion, and lineaments of their faces and persone is: And that the forme wherewith people are accustomed in daylie hearing, is easiest for their conceiuing and memorie in writ: Ioyning herewithall, the liking ye haue of your awin, and respect of that vnlowsable coniunction in the Lowe of Christ, whilk often being assayed, could neuer, nor hereafter (be Gods grace) can be dislolued betuixt vs. I was perswaded that this little peece of paine, would not be superfluous and vnprofitable, howbeit, the like were done of euery Pastor to their flock: For I protest (the truth to al, that the special respect of your profite, deir flock) after dyuers years deliberation, hath thus put out my name in print whilk vtherwaies suld either haue lurked at hame, or shawin the selfe with appeirance of greater profite to the cõmon weil of Christianity. But seeing you ar the only tallent

of

of the Lords gudes concredit to me: It ſufficeth abundantly, if in any ſmall meaſure I may better you, and with ſum increaſe preſent you againe to my Lord at his comming. Wherefore my earneſt deſire is, that you Reuerend Fathers, and louing brethren of the Elderſhip, mindfull of the weight of your charge, and of the ſolemne aith and obligation, maid before God, his Angelles aud Kirk thereanent. Take faithful and diligent care that this word of life dwell plentifully, firſt in your awin hearts, and nixt in your families: fra the whilk as fountaines of liuing waters, it may flow vnto the heartes, houſes and families committed in particular to euery ane of your charge, & therefor relief of your ſauls at that great daye, when the chief Paſtor ſall appeare to receiue a reckoning of your Stewartrie. And the dayly wiſh of my heart is for the effectual working of the quickning ſpirit of Chriſt in all your hearts, wha alannerly is able to bring forth the effect of the knawledge & feeling of thir things in the practiſe of a renewed life, and ſanctified conuerſation, to confirme you mair and mair in the aſſurance of your election and calling to the airſhip of eternall life in Chriſt Ieſus the only Sauiour, Sonne of man, and God ouer all bleſſed for euer. From Anſteruther, *the 20. day of Nouember. 1598.*

Your Paſtor, louing and faithful be the grace of God vnto the death,

IAMES MALVILL.

TO THE PASTORS.

SONNET.

VVIthout a ground, we big into the aire,
And ſa our wark dois vaniſh with the wonde:
Thought in appearance it be neuer ſa faire:
Na profite permanent thereof is found.
If with our flockes, we lay not weill the ground
Right ſure and ſolide, of the Catechiſme,
Of all our paines, na profite can redound,
To plant the truth, and baniſh Atheiſme:
And poeſie, it is na Paganiſme:
Bot ſweit in Oyntment of the holy Sprit: ointment
For ſik as ſeikes their God in Chriſtianiſme.
To ken and keip, the mater fallen meit.
Great profite then this little paine may yeild.
Our flockes in Chriſt till edifie and beild.

M. R. D.

TO THE READER.

SONNET.

WAuld thou be ſure of ſoveraine remeide,
Thy wearied ſaule maiſt ſweitly to refraiche.
Wauld thou with courage beare the deadly feide:
Againſt the devill, the warld and wicked flaiche.
Wauld thou be ſtrong, and ſtoutly byde the braiche
Of Satans ſlights, and cauſe of Chriſt debate.
Wauld thou deviſe his ſhamles face to daiche.
And all his troupes by faith for to defate.
Wauld thou on earth approch to heauenly ſtate:
And being man, an Angels life to laide
In ſongs to ſound the praiſes eare and late
Of him wha thee and all the warld hes maid.
Imploy thy time, thy tongue, and thine ingyne.
And chuſe, and vſe, this ſpirituall propyne.

M. I. D.

THEOCRENE.

Non ego Parnaſſi cupiam iuga, non iuga Pindi:
Aut optem Aonias, aut Heliconis aquas.
Vna Theocrene, riget vnda, & recreet aura:
Vna Theocrene, ſatque ſuperque mihi.
Flumine quæ ſaturet pectus, quæ flamine mentem
Impleat, hinc ſuadæ plena medulla meæ.

A. M.

GOD HIS WEALE.

I Cair not for Parnaſſus bankes, nor Pindus ſtately breas,
For Theocren her ſtreames and aire, dois me refreſh and eaſe.
Nor wiſh I for Aonis welle, nor ſprings of Helicon,
For Theocren abundantly, dois me content alone.
Quhilk plenniſhes my breaſt and mind, with water and with wond:
Sa that my beames with Swadas mearch, dois fullelie abound.

TO THE BVIKE.

O Bleſſed booke of peaper permanent!
O right reſembler of a liuely grace!
No barren birth of coyle and time miſpent,
No loftie luſte with falſe and fardit face,
Be not aſhamed; thou bears the verie trace
And paterne viue of heauenly influence:
The voyage, way, and Pilote vnto peace,
A mate for myrth, the gyde for gouernence,
Mounting on heigh vnto divine eſſence,
Then drawing thence rare dew of happie ſtore,
For Woe, for Wealth, for Faith, for conſcience,
Yeelding in end for paine a perfite lore.
Go range about the coaſtes and countries all
Thou leadſt aright to life celeſtiall.

M. I. I.

SONNET.

THe liuely Lampes of great Iehouaes licht
Quhilk driues the deadly ſmoke of ſin away
The grounds of grace, the gage of glorie bright
The way to wealth quhilk ſall indure for ay.
A Salue for ſaules, a ſolide plat to pray
At morne, at nicht, and vther ſeaſons meit
A truth to trie the ſtate where thou ſuld ſtaye
A healthſome hyue of heauenly ſonges ſweit.
Behald thou hes, in weichtie, wiſe, diſcreit
And pleaſant ſtyle, a ſchort and reddie way,
To Paradyſe with pleaſures all repleit,
To reigne and ſing O holy, holy aye.
Pray and aſſay herein ſum ſpace to ſpend.
Giue place to grace, and God ſall bleſſe the end.

M. W. S.

A SONNET ENCOMIASTICK to the Buike.

O Lampe of light, and guyd for gouernence,
O booth of blis, and garden of all grace,
Leade-ſtearne to life, a craig for conſcience
O Floure of faith, and peirles pearle of peace,
O rule of right, of truth the verie trace,
O Sinayes ſight, and glanſing glaſſe of glore,
For weaknes ſtrenth, for mirth a pleaſand mace,
Sweit ſongs for Saints, of ſtedfaſt ioyes a ſtore.
O key of knowledge, lyne of heauenly lore,
O well of wiſedome, vow of vertues al,
O ſchield for ſinne, and ſalue for euery ſore,
O hearts true health, and truſtie friend in thrall,
Go ſhaw, but aw, thy comely countenance
Naman, weill can, thy comforts recompance.

M. I. C.

TO THE READER.

GIff pleaſure may perſwade, or mater moue,
If profit may preuaile, or mirthe allure:
Heir ſtay thy hart, ô heir repoſe thy loue,
Heir ſall thou finde, quhilk may thy loue procure:
Heir pleaſure, game, and mirth quhilk ſall indure,
Quhen earthly pleaſure, game, and myrth decayes:
Tak paines and proue, proofſe ſall thy hart aſſure,
None gets the gaine, bot he wha proofſe eſſayes.
Wey, vſe, apply: away with fleſhly ſtayes.
Delite, reioyce in heauenly muſicke ſanges:
Sen Poeſie heir warkes, and faith arrayes.
Array thy hart with all that them belanges.
Quhen griefe and ſorrow hes my hart oppreſt:
Reſorting heir, I finde both eaſe and reſt.

M.I.C.

The Author to the Reader, anent the *Commendatorie Sonnets.*

IF Pat my papers in ſum Paſtors hand
To be peruſ'de, and cenſur'd ſikkerlie.
When they returnd, I luike on them and fande
Them weill be-deckt with Sonnets as you ſie.
Take not their praiſes (Reader) meaned of me:
Bot of the mater quhilk my Muſe intreats:
Or that their loue, would wiſh my Buik to bie
Als gud indeed, as in their kynd conceates.
For like as honeſt men of their eſtates,
Allowes not fooliſh flattring words and waine:
Sa certainely my hart extreamely hates,
Sik prayſing as may juſtly moue diſdain.
Think weill of all, this onely they profes,
To prayſe the TRVTH that they may it embres.

ANE SHORT EXHORtation to prayer prefixed.

PRay *continually*, ſayes the ſpirite of God be his Apoſtle. 1. Theſ. 5. 17. And not without cauſe: for it is the maiſt Godly, charitable, profitable, comfortable, honourable, and ſa the beſt exerciſe of alvther, nathing can giue God mair his awin glory, procure the weil of our brethren & ſelues at the handes of the onely giuer of al gud, moderate vs in proſperity, comfort vs in aduerſity, and make vs hamely with God, aduiſing, commoning, cõplaining, rejoycing, ſorrowing, intreating, and putting him to charge, as his awin friends & children, louing and familiar, nor faithfull, trewe and earneſt Prayer. And therefore aboue all things for thy weil obey the halie Ghaiſt, exhorting in a nother place, Phil. 4. 6. Be the ſame Apoſtle. *Be not ouer carefull of nathing: bot in al things let your requeſts be knawin to God be prayer and ſupplications, with giuing of thanks, and the peace of God quhilk paſſes al vnderſtanding, ſall keepe your hearts in Chriſt Ieſus.* Lay then the right foundation of prayer ſolidely, to wit, the cõmand & promiſe of God, ſaying. Pſal. 50. 16. *Cal vpon me in thy neede, and I wil heare thee.* And of Chriſt aſſuring. Iohn. 16. 23. *Verelie, Verelie, I ſay vnto you, whatſoeuer yee aske the father in my name, hee ſall giue it you, aſke and yee ſal receaue, that your ioy may be*

full. And Math. 7. *Aſke and it ſall be giuen you, ſeeke and yee ſall finde, knock and it ſall be opened vnto you. What is the man amang you, that if his ſonne wil aske him bread, will giue him a ſtone, and if he aske a fiſh, wil giue him a ſerpent: If then yee that are ill, can giue good things to your children: how meikle mair your father that is in heauen ſall giue good things to them that askes.* Without thir warrands obeyed and beleeued, we durſt neither come neare God, quha is a conſuming fire, nor hope for any thing at his handes: bot obeying thir commands, & fixing our faith firmly on the promiſes, we may bauldly frequent the throane of grace with certainty to receaue, as God kennis to be gud for vs.

Prepare thy ſelfe before thou pray, that thou come not raſhly before God, to offer the ſacrifice of fooles. Eccle. 4. 17. Be earneſt in prayer, and that whilk thou prayes for, namelie, in amending thy waies, preaſſe for to practiſe, and ſa ſall thou finde thy prayer effectuall, be kindely in loue and affection towardes God and his children, cleaue vnto God and walke with him continually in thy meditations, yea, euen when thy hands are occupied in thy calling, let thy heart be occupied with thy God, and his gud ſpirite ſhal inſpire thee maire and maire: and baith teach thee what to pray, and how, and ſteir thee vp with ſighes and ſobbes, and zealous motions in the minde that cannot bee expreſſed be the mouth. And ſo what euer thy eſtate be on the earth, thou ſhalt be with him as it were in heauen, in reſpect of that contentment, peace, joy, comfort, and conſolation whilk ſhalbe furniſhed vnto thee thereby.

Now it is craued of all Chriſtians, that they be acquainted with the voice of Chriſt, ſpeaking to them

be

by his word, that they may be able to halde purpoſe & conſer in prayer with their God and father, and that in halie and heauenly language & meeter, quhilk onely is pleaſaunt before him, and that with ſuch diuerſity & aboundance, as times, places, and occaſions craues, filling firſt their neceſſitie and want, and ſyne beleeuing his all ſufficiencie and readines, to heare and graunt their petitions. Sa that if al had attained to that perfection, quhilk euery one ſhould preaſſe vnto, it were ſuperfluous & vnmeete to ſet down formes of dyted and conceaued prayers. And I would earneſtly exhort you deare brethren, ſa to heare, reade, ſtudie, and meditate the word of God, that with ſanctified zealous & wiſe heartes, and with holy and diuine language, yee might at al occaſiones, as your need and adois craued, ſpeake vnto your God, and tell him your awin tale without a trinchman, or words put in your mouth be others, with the whilk your minde cannot be mooued before yee read or heare them. But ſince ſa it is, that ſum mon altogidder ſpeake be the mouth of others, til being accuſtomed they learne themſelues. And others waulde haue ſum grounds and formes, whereby to frame and direct their prayers, namely, at the ordinar priuate times of Gods worſhipping, as *Dauid* and *Daniel* were accuſtomed at morning, noone, and euening-tyde to pray. That as they haue the rule and ſubſtance of all lawefull prayer ſette downe by our maiſter Chriſt: ſa they may learne to apply the ſame to the vſe of particular ſeaſons and occaſions with thanksgiuing to God, edifying of their houſes and companies, and comforte of their awin ſaules: for helpe therefore of thir defaultes in your children, families, and companies, and many of

your

your ſelues; I haue conceiued and ſet downe certaine formes of prayers and thanksgiuing, beſeeching you in ſick ſorte, & ſa lang onely to vſe theſe, till it ſhall pleaſe the holy Ghaiſt, be the exerciſe of the word of God to inſtruct and plenniſh your hearts, ſo that out of the aboundance thereof your mouths may alwaies ſpeake to the praiſe of God, edification of others, and your owne perpetuall joy and conſolation. For in this maner ſeemes the Prophet HOSEA, to command the people to take wordes vnto them, & dite vnto them a forme of penitent prayer. Cap. 14. *Turne Iſrael vnto* IEHOVAH *thy God, for thou haſt fallen throw thy iniquitie, take with you words and turne vnto* IEHOVAH, *and ſay vnto him, forgiue all our iniquitie, beſtow thy gudnes on vs, and we ſall repay the calues of our lippes.* ASSHVR *cannot ſaue vs, we ſall not ryde on horſes, neither ſall we ſay anie mair to the worke of our hand, O our God, for by thee the people or fatherles find mercie.*

Morning prayer before ye enter to warke.

Let the wordes of our mouth, and the meditation of our harts be acceptable vnto thee, O Lord our rock and our Redeemer. Pſal. 19. 15.

O Great Creator of all things, our gratious Lord & ſweet father in Chriſt, we the warke of thine awin hands, thy pure ſeruands and children maiſt humblie adores and worſhips before the throne of thy majeſtie, acknawledging and extolling thee for thy wonderfull warkes, al wrought of thy gudnes, in power and wiſedome inſpeakeable, in making of all, vpholding of al, & ordering

ordering and ruling of all, for the weill and comfort of man; whome thou haste appointed, Lorde ouer all thy creatures: that of him aboue all vther thou might bee serued and glorified. Lorde, we heartely thank thee for all thy benefits sa largely bestowed vppon vs, that our hearts cannot sufficiently think on thē, meikle lesse our mouthes expresse them; as for that thou hast this night watched over vs, keiped vs from al danger of bodie & saule, & giuen vs comfortable rest for refreshing of the wearines of our weak nature, humbly beseeching thee for thy mercy & grace, in respect of our manifolde sins committed against thee this night, & all the nights and times of our life by-past; that in the lawer of the precious blood of thy sonne Iesus Christ our Sauiour, al our vncleannes of saule and bodie may be washed away. Suffer not Lorde our sins to stay the course of thy blessing, and bring on vs thy fearefull curse, as maist iustlie they deserue; bot rather amend vs be a maire forcible working of thy spirit of grace and sanctification: That as thou continues the course of time, the day after the night, and night after the day: sa the course of thy kindnesse, and loue may be continued with vs thy seruands and children beyonde all time; and sa Lord, vouchsafe to receaue vs this day vnder thy gratious gouernment and fauourable protection: waken vs out of the sleepe of sinne, raise vs out of the bed of securitie, make vs to cast off the warks of darkenes, and put on the armour of light, that we may walk honestly as in the day time, yea as in thy sight and presence, before whome the greatest darkenes euen of the hid thoughts of the heart shines as the cleare light. Make the day-starre of thy gospell to lighten our mindes, & that sonne of iustice Christ Ie-

ſus to ſhine before the eyes of our faith, and the hoate beames of thy ſpirit to kendel vp that lyuely warmenes and holſome heate of loue in our hearts, and guide vs ſa, be thy grace in all thy waies; that in thought, word, and deede, we may glorifie thy name, and edifie vthers bee our gude example in all godlines and vertue. Lorde, as we are mindefull of this bodie to cleange, cleithe, and feide the ſame dayely, make vs as carefull of our ſaules and inward man, to purge it be repentance, waſhe it in the precious blood of the lambe the Lord Ieſus, cleith it with his righteouſnes, and feide the ſa min be his bodie broken for vs: that is, be trew faith in his death and paſſion, keepe our hearts and thoughes from all vngodly, vnhoneſt, vnlawful, wrangous, filthie & vnclean deuiſes and deſires: keepe our mouthes and tongues from all blaſphemie, ſwearing, banning, curſing, foule, euill, vaine and profaine ſpeaking, keepe our hands & feete from all violent wrang, wicked and vnhoneſt turnes & waies, and make our hearts, hands, and feete, and haill ſaule and bodie rightly ſanctified and ruled be thy ſpirit, to think, ſpeak or do nathing this day, bot that whilk flowing from faith, directed be the ſquare of thy law, may tend to thy praiſe, the weil and profite of our brethren and neighbours, joy and contentment of our awin conſciences, and to the forderance of the gud & lawfull turnes of our occupation, leſt theſe members infected with the leproſie, & botch of ſinne, being a iuſt curſe and plague vpon vs and all our labours. Garde vs therfor by thy gratious power fra the deuil, warld, and fleſh: that we be not ſnared be their craft, intangled with their tentatiõs, nor allured be their delitious pleaſures. furniſh vs out of thy rich and vnwaſted ſtore, all

things needefull and comfortable for body and saule; let thy bountifull blessing bee vpon our occupationes and warks of our hands, without the whilk, all our cair and busines is vaine and lost, giue vs grace to seeke and luke for all gud things at thy gratious hands allanerlie, trauelling faithfully and diligently in our vocations, & to returne al for the lawful and right vse thereof againe, with thankfull heartes to thine honour & praise. Lord, teach vs sa to compt & number our dayes, that we may apply our hearts to heauenly wisedome, and seeke after the life euerlasting, and fill vs sa with thy mercies this morning, and euery morning, that we may repose and be glad in thee al the dayes of our life; and finally, make vs sa to spend this day: and all the dayes and times of this miserable pilgrimage, in thy feare, loue, and obedience, that when it sall please thee, whair and how wee may happely endit in Iesus Christ, beginning that joyfull morning in saule, first after the departure from the bodie, and thereafter baith in saule and body, rejoyned in ane immortall estaite, at the resurrection of the just, that neuer sall haue euening fallowing.

Lord, as in our prayers we haue alwaies before our eyes thy glorie, whereof aboue all thinges wee beseike thee to make vs zealous, that we may therby kenne our selues to be thy seruants & children; sa we recommend to thy loue and mercie, the caire and protection of thy haill Kirk, our common mother and thy deare spouse, and the Kirkes in special that trauailis vnder the crosse of thy Christ, for gud and faithfull Pastours and Magistrates, to be steired vp and assisted bee thy grace for their comfort, & for thy fauour, power, and wisdome, to be opponed to the malice, force, & craft of their ene-

mies, and for comfort, patience, & conſtancy to them whereby they may glorifie thy name in ſuffering, and moue vthers by their gud example to doe the ſame. Haſten Lord their deliuerance, and make vs baith to joy and ſorrow with thy people and children: that we may finde our ſelues louing & feilling members of the body of thy Chriſt, wee beſeik thee for euery member of that body in particular: ſpecially, ſik as are vnder thy correcting hand: to giue them the aſſurance of thy fauour in Chriſt, patience, ſtrength, & comfort, acknawledging, that it is the hand of thee their louing father, working for their weil faire, whoſe gud-will is their weill, and fra whome na hurte or euill can come vnto them, make them therefore gladly to giue ouer themſelues in thy hands, abiding patiently thy will and leaſure, with aſſured hope of a ſweet & comfortable ende of all their ſufferings: and prepare vs Lorde againſt the day of our tryall and viſitation, and giue vs grace to vſe the exatoples of thy warks ſet before our eyes, and inſtructions, & admonitions of thy word ſounding in our eares fruitfullie for that effect. That dutie of remembrance in our prayers, quhilk we haue promiſed to ſik as are by acquaintance, knitte with vs in the bowels of Chriſt Ieſus, and the eſtate wherof is communicat and recommended vnto vs, we diſcharge it Lorde before thee, and earneſtly committeth them and their eſtate to thy grace, beſeiking thee maiſt effectually for them as for our ſelues. Lord, our prayers are imperfit, & when we haue prayed, we haue neede to crie mercie, for that we haue not prayed aright, for neither knaw wee what thy glory requires in particular, nor the neceſſity of thy kirk, or any member theirof, na not our awin neids, nor

can wee be mooued for the famin as wee ought. Make vs therefore Lorde with vnderſtanding and right diſpoſition of thy Sprit to commend al vnto thee, & right lie to glorifie thy name, by incalling the ſame in that forme of praier maiſt perfit, that thy ſon our ſauiour Ieſus Chriſt hath teached vs to vſe, ſaying, *Our father, &c.*

Forme of bleſſing before meate.

BE mercifull to vs, O our gud God and father, and bleſſe vs, and make the light of thy countenaunce to ſhine vpon vs, ſanctifie vs thy ſeruands mair & mair vnto thee in thy Chriſt, and bleſſe thy gud creatures to our vſe: giue vs grace to take them thankfully fra thy handes, & vſe them moderately, that we being refreſhed therby, may be inhabled to go for-ward in the iourney of this life, ſeruing thee alwaies in Ieſus Chriſt our onelie Lorde and Sauiour: in whoſe name we humblie and reuerently intreate thee for all things to be prayed for as he hath teached vs, ſaying, *Our father &c.*

Grace or thanksgiuing after meate.

THe Lord our gud God maiſt mightie, wiſe, gratious, and bountifull father: wha hes elected vs before the foundation of the warld was layed: wha hath made vs all of a blood in our father the firſt *Adam* at the beginning of time, and at the acceptable fulnes of time, when we were vtterly loſt, of his free mercie pitiing our miſerie, hes made vs new againe, and redeemed vs from the Diuell, death & hell, be the precious blood of the ſecond *Adam*, his awin only begotten ſonne, the

Lord Ieſus Chriſt our Sauiour: wha hes tranſlated vs out of darkenes, into this maruellous light of the goſpell, whilk we ſa lang enjoy: wha hes juſtified & ſanctified vs in ſum meaſure, by his halie ſpirit of adoption, to ane aſſured hope of the life euerlaſting: wha hes keeped vs vnto this houre, and furniſhed to vs aboundantly all thinges needfull, and comfortable for body and ſaule, as he hath now preſently refreſhed and fed vs: & ſa ceaſes not to powre mair and mair the plentifulnes of his rich graces and bleſſings vpon vs: euen this our gud God & maiſt gratious father be bleſſed, praiſed, honored, and ſanctified, now and for euer. Amen.

Prayer after meate.

DEare and bountifull father, as thou haſt refreſhed our bodies, that mon decay and turne to duſt, with thir things earthly, whereof we haue ſa greate an appetit, deſire, and pleaſure: ſa wee beſeik thee to giue vs a greater care of our ſelues & inward man, that mon liue for euer, that we may hunger & thirſt for the nuriture thereof, and take delight and pleaſure therin, to wit, the Lorde Ieſus Chriſt, that bread of life that came downe from the heauens, and is offered to vs in thy haly Goſpell. Lord, make vs ſa to feede vpon him be a liuely faith and warking of the ſpirit of ſanctification; that our inward man may daylie mair and mair bee nuriſhed, refreſhed and ſtrengthned, for the exerciſe and diſcharge of all the dewties, quhilk thou requires of vs to be done for thy ſeruice and honour. Mortifie wee beſeik thee farther and farther, the luſtes and earthly affections of our outward man, that likes alwaies to liue here, to eate

and

and drinke and injoy the pleasures of this world, and that till he be euen vtterly abolished, and quicken and augment our inward man, till he come to that full and ripe age in the stature of Christ: that is, meete to injoy the kingdome, and blisse euerlasting. Amen

Euening Prayer.

VVE humbly present vnto thee in the name of thy sonne Iesus Christ, euerlasting praise and thanks (almightie God and father maist mercifull) for all thy benefites and blessings sa largely bestowed vpon vs, all the dayes and times of our life, preseruing vs in saule and bodie from all euill, and prouiding for vs aboundantly all things needefull & comfortable baith for the ane and vther, blessing the warkes of our hands in that measure that thou hes thought meetest, like as we haue found these benefits in fresh and new experience this present day. Lord, let not our sinnes committed against thee this day, nor na day heretofore, procure the withdrawing of thy blessings, and powring of thy plagues vpon vs, as we cõfesse, that they maist justly deserue, bot as of thy free mercie and grace in Iesus Christ, thou hes bin vnto this houre, a gratious & bountifull Lorde and father vnto vs, sa of the same grace and mercie in Iesus Christ, wee earnestly beseike thee, to warke amendement in vs, bee a mair effectuall force of thy haly Spirit, and sa to continew thy bounty and fauour toward vs. And now Lord, this night vouchsafe to receaue vs vnder thy gratious protection and saifegard, for we commend and giue ouer our saules and bodies, our houses, guds, geare, and whatsumeuer perteinis

teins to vs into thy hands, watch therefore ouer vs gud Lord, & make thy holy Angels to campe about vs; that we may ſa ſafely reſt & refreſh our wearied bodies with ſleepe; that in the meane time our ſaules hauing their conuerſation with thee, may await for the glorious appearing of Chriſt our King to the laſt judgement. And grant O father, that when hee ſall come to judge ather the world in generall or in particular, to call any of vs from this life, we be not found ſleeping in cairles ſecuritie, nor drunken with ſurfeit of ſinne or loue of things temporall, nor blinded in the darkenes of ignorance with the miſerable multitude of the warld, that ſall periſh eternallie: bot weil occupied, watching & praying in ſobrietie, prepared with the precious oyle of faith & loue in the lampes of our hearts burning, that wee may readely and gladly meete our Lord Ieſus, and accompanie him to the reſt and joy euerlaſting. O Lorde our life is bot as a day; and a thouſand yeare is bot a day before thee, the euening is as the end of our life, our ſleep as death, our bed a graue, our ſheittes winding ſheittes, the cocks wakning bels, as the arch-angels trumpetes ſounding to judgemēt. And luke how ſurely we knaw that we man die, ſa vncertaine are we, whair, when, & how. Make vs therefore we beſeik thee gud Lord ſa reſolued, that we may end this day as wee wald ende our life, enter in our bed as in our graue, reſting in the peace of our conſcience, and aſſurance of thy loue with a ſtedfaſt hope of that joyfull reſurrection amangs thy ſaincts, and that by true and ſure faith in the reſurrection of our Chriſt, quha in that pleaſand morning, ſall change our vile bodies, and faſhion them like vnto his glorious body, to be placed with him in the preſence

and at the right hand of his father, whair the fulnes of joyes and pleasures ar for ever. Graunt vs thir thinges deare Father, and whatsoeuer els thou knowis to be for thy awin glorie, the weill of thy Kirk of this Congregation, and all the members thereof, of this familie, and euerie ane of vs, and sik in speciall as we haue promised to remember in our prayers, asking all in that forme maist perfite, that CHRIST hes commanded vs saying, *Our father, &c.*

The maner how to vse the Catechisme in verse, pleasandly and fruitfully.

HEre I wil insert the manner how ye may vse the Catechisme in verse, pleasandly & fruitfully: as I haue some experience in my awin familie. The night before the Sabboth (whilk I wauld ye suld haue alwaies free from your warldlie turnes, except in necessities, and that for a preparation to the Sabbothe) ye sall expone to your servands and children some part of the said Catechisme, as a petition of the prayer, or artickle of the Beleefe, or ane of the Commandements, to mak it cleir in proose to them, whilk is shortly packed vp in verse: syne injoyne that to sik as can reade, to be tuned perquere the Sabboth following, of the whilk at night thou sall take account; and on the first day of the oulk following, after morning prayer, thou sall enter in conference be questioning thereupon with thy children and servands, shortly, to assay their vnderstanding and cleir and helpe the lamin: the whilk when thou hes done, then let sik as can reade, sing clearely and distinctly the same part, that sik as can not, may tak tent

& folow, & ſo learne: And in concluſion, prayſe God with theſe verſes taken out of 68. and 89. Pſalmes.

Now prayſed be the Lord for that,
he powres on vs ſik grace:
From day to day he is the God
of our health and ſolace.
He is the God from whom alone
ſaluation cometh plaine.
He is the God by whom we ſcape
all dangers death and paine.
The Lord the God of Iſraell
be prayſed euermore.
Euen ſo be it, Lord will I ſay,
euen ſo be it therefore.

Thereafter vſe the prayer for working of the ſpirite to mak the word fruitfull, as ye haue it hereafter, & end with the bleſſing, to be alwayes pronunced by the Father, Mother, or maiſter of the familie or companie. And ſiklik, after evening praier the ſame pairt, & ſo continue all the oulk, gif they be hard to learne, till it become familiar, but gif they be able to learne, and haue bene anes or twiſe through, then may ye haue a pairt euer-ilk day. This ordour, or the like being daily vſed without intermiſſion, and cairfull over-ſight of diſcipline joyned therewith, by the Father and Maiſters of familie and companies, for a godlie and honeſt converſation: but queſtion, by the grace of God, thou ſal finde great grouth, baith of knawledge, and godlines: and ſa of al vther bleſſings, in thy familie or companies.

A maiſt pithie prayer, for obteining of the working of the halie ſpirit, be the word and Sacraments, taken out of the 1. & 3. Eph. & Phil. 3.

VVE bow our knees vnto thee, O God of glorie, and father of our Lord Ieſus Chriſt, of whom is named the halie familie of thy Kirk in Heauen & in earth; beſeik and thee according to the riches of thy glorie, to lighten the eyes of our mindes with the ſpirit of wiſedome and knawledge, that wee may vnderſtande what is the hope of thy calling, and the riches of the glorie of thy inheritance amangſt the Saints, & what is the excellencie of the greatnes of thy power amangſt them that beleeue, according to that efficacie of thy ſtrong power, whilk thou ſhewed forth in Chriſt, when thou rayſed him from the dead, and ſet him at the right hand in the heauens. And grant, Lord, that we may be ſtrenthened by thy Spirit, in the inwarde man, that thy Chriſt may dwell in our hearts be faith; that we being rooted and grounded in loue, may be able to comprehend with al the faints; what is the breadth & length, the deapth & height of that ineſtimable grace, redemption, and glorie, that thou haſt prepared for them, and to embrace that loue of Chriſt, whilk paſſeth all vnderſtanding, that wee may be filled with all fulneſſe of God. Graunt O Lord & Father, that thy ſpirit, the true and inward teacher and comforter, wauld by the fruitfull vſe of thy word and ſacramentes, mak our faith and loue to grow and abounde yet mair and mair in knawledge and feeling, that wee may rightly diſcerne, betuixte gud and evill, thy will, and our will, thy Loue, and the loue of this warlde, that wee may bee pure,

and without offence, vnto the day of our CHRIST, filled with the fruites of righteouſnes, whilk ar by IESVS CHRIST vnto the glorie and prayſe of thee our God, & thir things, as for our ſelues, euen ſa in hearty affection, we ask for al thyne, with whom in thy CHRIST, we gladly profeſſe that maiſt happy communion & bleſſed vnitie. Therefore vnto thee, O Father, wha is able to doe exceeding aboundantly, aboue all whilk wee can aske or thinke, according to the power of thy ſpirite, whilk worketh in vs, be prayſe in the Kirk by IESVS Chriſt throughout all generations for euer. Amen.

A Praier for the Sabboth day at Morne.

BLeſſed God and bountifull father, wha hes commanded vs to keip holie the Sabboth, abſteyning haliley from our awin warkes, for vſing of thy warkes, worde, ſacraments, and vther meanes of thy worſhipping holelie and rightly, for thy honor and prayſe, and the life and weill of our ſaules and inward man euerlaſting. We acknowledge and confes, as the truth is, that we ar altogidder, wicked, corrupt, vnhalie, vaine, wandring, profane, and earthly; and that thou art gud, puir, holie, conſtant, and full of heigh & heauenly majeſtie; ſa that we ar vn-worthie, and maiſt vnmeit to tred in thy courtes, or approch to thy preſence; yea, to behold the light of thy heauens a moment, to let be to ſet our ſelues to ſanctifie and keip holie a Sabboth vnto thee: nevertheleſſe, ſince it hath pleaſed thee ſa to command vs, and promiſe to accept of vs in thy Holy ane, the Lord IESVS our Mediatour, and of thy vn-ſpeakable mercie and gudneſſe, to giue this libertie, occaſion,

health

health of body, and vther things neidful for the ſamin: We humbly beſeik thy grace to be mercifull vnto vs, and purge vs in the precious bloud of the Lamb the Lord IESVS; to wound our hearts with vn-fayned ſorrow for our ſinnes; & heal the ſamin againe by a plaiſter of his heart bloud, applied by faith vnto our conſciẽce, and ſa to ſanctifie vs by that holie comforter, that wee may come before thee rightlie prepared, for all the holie & ſpirituall exerciſes of thy Sabboth: Diſpoſed accordingly in the mean while thereof, & finde in end the effectual and ſolide fruites of the ſamin, to our growth in godlines and direction aright in all thy holie waies, with heauenly ſtrength and vigour, to follow out the ſamin this oulk, and all the dayes and oulkes of our jorneying in this wretched wilderneſſe, till we atteine till that comfortable *Canaan* and heauenlie inheritance, whair halelie and holelie but any corruption, impediment, or interruption, we fall ſanctifie to thee a Sabboth and reſt everlaſting. Lord furniſh to thy ſervands that thou ſends out this day to ſpeake in thy name vnto thy people, ſik ſtore of ſound and holſome doctrine, prayer, prayſe, and thankſ-giuing, with the grace of vttering the ſamin, with ſik force, evidence, zeale, and weight of thy ſpirite, as may baith inſtruct thy people clearely, and raviſh and mooue them mightely, to the feruent reverence, feare, and loue of thee their God, deteſtation of them ſelues for their ſin, and feilling of the ſweitnes of thy grace in Ieſus Chriſt, that ſa they may rightlie ſerue and worſhip thee their God and Father, and earneſtly ſeik thy face, & not depart thereſra, without a ſpirituall comforte and bleſſing. Lord reſiſt Satan and ſtay all his impediments, and purge vs in ſpeciall

from this vennome of hypocriſie, whilk is maiſt deteſtable in thy ſight, when outwardly comming before thee in our bodies, and yet the heart is far from thee; and keip vs Lorde from that curſe pronunced vppon ſik as dois thy work negligently. Lord draw vs awaie from this earth and thought of thinges earthlie, that wee may bee haillie ſet vppon thee, and things heauenlie and incorruptible. Lighten our vnderſtanding whilk is darke and blinde in the ſelfe, ſtabliſh our wandring mindes, confirme our ſlipperie memorie, bow our rebellious willes, purge al our corrupt affections, & grant ſufficiẽt ability of the inward man, both to will & do according to that meaſure of grace, that thou thinkſt meit for vs, & for that effect we beſeik thy majeſty, yet againe to work in our harts be the force of that inward teacher, diſpoſer & mover, & let alwaies our intentions, meditations of our harts, & words of mouthes, & al out actions & doings be acceptable in the name, & for the merites of our high law-giuer, King & Prieſt, the Lord Ieſus Chriſt. In whoſe name wee ask thir and all vther things thou kennis to be meit this day and alwaies for thy glorie, the weill of thy Kirk, of vs, and all the members thereof, prayingas he hath teached, *Our father, &c.*

For the Sabboth at Night.

NOw Lord of thy great mercie, we haue enjoyed this Sabboth, and the maiſt comfortable exerciſes thereof; for the whilk we offer to thee in the name of thy ſon Ieſus, what thanks our harts ar able to conteine & preſent vnto thee. But alas, O Lord, if thou ſuld enter in judgement with vs, thou might lay maa and greater ſins to our charge this day, nor any day of the oulk: for-

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ſa meikle the halier a thing it is, to ſanctifie thy holy name aright on the Sabboth; ſa meikle the greater guiltines doe they contract wha takes the ſame in vaine, ſetting themſelues to the exerciſe therof without right preparation, diſpoſition, & ſeiking of fruit & comfort, and luik how meikle the higher & greater ar thy warks nor our awin, ſo meikle the mair heauie is the curſe vpō ſik as dois the ſame negligently. And alas, ô lord, if thou try vs, what ſal we be found to haue done this day, but taken thy haly name in vaine. In hearing of thy worde, meditating on thy warks, vſing of praier & thākſgiuing without right preparation, diſpoſitiō or fruit, & ſo done thy wark negligently. O Lord therefore be merciful vnto vs, and giue vs grace to wey this great ſinne that we commit againſt thee, euen when wear about to be beſt & maiſt hailely occupied, to be ſorie for it, & humblie beg thy mercy, for Ieſus Chriſts ſake, & treith vs for thy meangrace from that curſe of neglegence, for of a truith when we haue done all that we can, we ar but vnprofitable, & vnworthie ſervants. And yet Lord, whatſoeuer hes flowed from thy gud ſpirit working in vs, accept it as fra vs, for thy Chriſts ſaik, as the markes & dueties of thy ſervands & children, aſſuring & comforting our ſaules and conſciences thereby. And make the inſtructions, admonitions, comfort, and conſolation that wee haue heard of thy word, and found in mutual example and conference, amang our ſelues to bide in our memories, and ſhew forth the fruite in our liues and converſation this oulk following, and all the time of our life, yea Lorde, if it bee thy pleaſure, make vs ſa earneſt and deepe in meditation thereof this Night, that euen in our ſleepe, wee may finde our ſaules filled

and

and occupied with the thought & consideration thereof, and taken with the delight, comfort and joy of the samin, that when we awaike, we may finde our selues with thee, and that thy word be the working of thy spirit, hath transformed and changed vs in the verie nature thereof, in wisedome, veritie, cleannes, halines, and sanctification, to stand and abide in happines and permanent felicity for euer. Now for Iesus Christ sake, wha is Lord of the Sabboth, graunt vs this, and what euer thou knawis to be gud for thy selfe, for vs, and for al thine, adding his perfite prayer, *Our father, &c.*

A prayer before the halie Communion.

MOste mercifull God, and gratious father, wha knawis the weakenes and vnabilitie of man, to conceaue the mysteries of thy grace, hes not onely appointed thy word to instruct him be hearing: but also the vse of thy haly Sacraments, wherein his haill senses being outwardly occupied, the minde within might clearely conceaue, and the heart firmely beleeue and imbrace the samin. That be the right vse of these signes & seilles of thy couenant of grace, to wit, the outward and inward matters and actions coupled togidder bee the Sacramentall vnion, that is, be vertue of the institution, command & promise of Christ declared and beleeued, and be the prayer and obedience of the Kirk in doing as is required, Christ Iesus with his haill blessings may not onely clearely be represented, bot giuen and receaued for life and saluation, yea, euen verelie, really, and with maist mightie force and effect applyed, conveyed into, & sealed vp in the saules of the beleeuer, as

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bee a maist commodious and effectuall instrumente of the halie Ghaist. Graunt we beseik thee, that as thou in halie and secreit vnitie and substance of nature and trinitie of persons in on Godhead, presents thy Christ a sanctified and perfite mediator, consecrate and perfyted be his awin prayers and suffering, euen in thir actions of thy Sacraments, ordaned bee thee for that effect, and sa offers and exhibits him with all his merits & blessings on that ane part. Sa it wald please thee on that vther part, to giue vs a trew and liuely faith, be the vse of thir actions and power of thy halie spirite, mair and mair quickned, steired vp, confirmed, & augmented, wherby we may receaue and apply, grippe injoye, and possesse Iesus Christ mair and mair, for righteousnes and sanctification, and sa for life and Saluation euer lasting. O Lorde prepare vs aright therevnto, be an earneast and diligent tryall of the knawledge of the poincts of thy heauenly veritie, and practise thereof, in fayth & repentance: that finding out and feiling our wants in the ane and vther, we may be reconciled with thee, and our neighbours, & seeke confirmation, & increase of that small measure we haue, in the vse of thir actions according to thy ordinance: that in the meane time therof, we may be wounded and humbled with a sense and conscience of our sinnes, and yet raised vp againe and healed with an assurance, and feiling of thy mercy grace and loue in Iesus Christ, sa that moued with exceeding ioy and gladnes of spirite, we may burst out in thy prayses. And namely now Lord in this Sacrament of the holie Supper and present action thereof, graunt that we may seale vp our continuall growth, & increase in that blessed communion and fellowshippe of Iesus

Sacrat

Chriſt, that we may be nuriſhed and fed mair & mair in our ſaule and inward man, be declaring the death of thy ſonne Ieſus Chriſt, conſtantly beleeuing his bodie to haue bin broken, and his precious blood ſhed, yea, him to haue ſuffered whatſoeuer might ſatisfie the juſtice of thee our God, for our ſinnes and ſafetie. And ſa to magnifie and extoll thy gudnes, loue, mercie, and grace, thy juſtice, power, and wiſedome, quhilk are infinite, paſſing the reatch of all conſideration. And finally, that we may ſet our ſelues thus waies, fed & ſtrenghned in the inwarde man, to doe the dewties of thy redeemed ſeruants and children, in loue, fear, obedience, and holines al the dayes of our life. Amen.

A meditation of the faithfull ſaule with God, after the receauing of the *holy Communion.*

VVE might vtterly diſpaire in conſideration of our manifold ſinnes and infinit offences, had not thy word, O Lorde our God, bin made fleſhe, and dwelt amang vs: But now all praiſe be vnto thy merciſull grace, we neither neede, nor dare diſpaire: for gif when I was thy enemie, I was reconciled to thee by the death of thy Sonne, how meikle mair being reconciled, ſall I be ſaued by his life: For all mine hope and my confidence is repoſed, in that precious blood whilk was ſhed for me and for my ſaluation. In that blood I reviue wha before was dead, I take my hearte againe wha before was heartles, & reſting therevpon, I couet to come to thee, wha before hated thee, & followed after Sathan, I cum to thee putting no doubte, but now I

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sall be acceptable, not hauing my awin righteousneſſe, but whilk is through faith of my Lorde Ieſus Chriſt. Wherefore, O moſt gratious and mercifull God, louer of all mankinde, and louer of thy faithfull Saincts: but louer of me in ſpeciall, wha through Ieſus Chriſt thy ſonne my Lord, euen when I was in the eſtate of damnation be reaſon of ſinne, haſt deliuered and ſaued me after ſik a way, as neither man nor Angel could dreame off: what craues thou againe for this thy loue that thou hes kythed vpon me pure wretch but thankfulneſſe? I therefore, vnworthie to thinke vppon thee, vnworthie that thy holines ſuld be conceaued in my prophane & filthie heart, yet fra my hearte, whilk in ſum parte is renewed by thy halie Spirite, I thank thy gratious gudnes; yea, I highly thank thee for that thou haſt ſent thy onely begotten ſonne, from thy awin boſome to ſaue ſinners, and to ſaue me, of all ſinners the greateſt, the very childe of wrath; I thank thee for his holy incarnation, & byrth of his bleſſed mother, of whome he vouchſafed to take my fleſh for my ſaluation; that as hee was very God of God, ſa he might be verie man, of man: I thanke thee for his bitter paſſion, croſſe, and death; I thanke thee for his glorious reſurrection, and aſcenſion to heauen, and ſitting at thy right hand, powring down the haly Spirite according to his promiſe, vpon me his childe of adoption. I thank thee, both for the ſhedding of that his precious blood, wherwith we are redeemed, and alſo for his inſtituting of his holy and liuely Sacrament of his body and blood that was giuen for mee, where withal thus in thy Kirk I am nuriſhed, refreſhed, ſanctified, ſtrengthned & quickned in my inward man, and made pertaker of ane heauenly and diuine nature:

againe, I thanke thee for thy vnmeasurable loue, wherwith thou hes loued me, miserable and caitiue wretch in thy onely weilbeloued sonne Iesus Christ, in whom I haue this reconcilation, with thee my God & Father, this redemption, forgiuenes of all my sinnes, righteousnes, adoption, sanctification, and finally assured life, and heritable infeftment of the kingdome of glorie. O pittie vnspeakeable! O wonderfull loue, to saue thy vnworthie seruand, thou hes giuen thy deare sonne. God was made man, that I of the wretched seede of man, might be plucked out of the snare of the diuell, how deerely hes thou Lord Iesus my sweete Sauiour loued me, wha thoght it not enough to humble thy selfe from the most heigh and glorious majestie of the Godhead, to take on my slauish nature, vnles that for me also, and for my saluation, thou hadst shed thy precious blood, and suffered the most shamefull death of the crosse. O rare loue! O tender kindnes! Wha had hard the like at any time, wha rightly considering, will not be amazed at sik bowels of mercie. O strange judgement! O vnspeakeable disposition of the mysterie of God. The sinner offended, the just is punished: the guiltie transgressed, the innocent is struken. The wicked sinned, the Godly is damned: that whilk the euill deserueth, the gud suffers, the seruand dois amisse, the master makes the mends, man commits the sinne, and God bears the punishmēt. Ah, O sonne of God, how hes thou abased thy selfe, how hes thou burned in affection? how far is thy mercies stretched out? how great is thy kindnesse? how large is thy loue? for I did wickedly, and thou was punished: I sinned and thou was afflicted: I offended and thou was tormented: I lifted vp my selfe proudly,

and

& of a vile worm made a God of my ſelfe, but thou was humbled, and of the euerlaſting God made thy ſelfe a worme: I was diſobedient, but thou obediently bare the puniſhment of my diſobedience: I ſerued the belly, but thou endured hunger: the forbidē tree, allured me to vnlawful concupiſcence; but perfite charity led thee to the croſſe: I taſted of pleaſure, but thou ſuffered tormēts: I felt the ſweetenes of ſin, bot thou taſted the bitter gall. Loe, O King of glory, this is my vngodlines & thy mercy manifeſt, this mine vnrighteouſneſſe & thy innocencie is euident. And now O my Kinge and my God, what ſall I render vnto thee for all thy benefits towards mee? for mans hearte cannot conceaue that whilk may worthily recompence theſe thy ſa ample graces. Can the witte of man finde out any thinge anſwerable to Gods loue and mercie? Na: It is not for a creature to enterpriſe to recompenſe and meete God his creator. Notwithſtanding ſweete Sauiour in this ſa wonderfull diſpenſation, ſumthing any frailtie by the force of thy ſpirit is able to do: namely, gif by thy viſitation the minde being pricked, it crucifie the fleſh with the affections and luſtes thereof: whilk thou hauing wrought, I begin then as it were to ſuffer with thee, becauſe thou died with meikle paine for me: and ſa throw the conqueſt of the inner man, I ſal be armed, thou being captaine, and thy ſpirite furniſhing ſtrength vnto the attaining of the outward victorie: In aſmeikle as I feare not hauing ouer-cum the ſpirituall battell, to bee ſubject for thy ſake, euen to bodilie torments, to the ſworde, to the fire, to the croſſe, to priſon, baniſhment, or whatſumeuer els: in whilk reſpect the weakenes of my conditione, gif it like thy gudnes, ſall be able accor-

ding to the power it hes to anſwer to the greatneſſe of thee the Creator. And this is heauenly Phiſick, O ſweet Ieſus, this is the preſeruation of thy loue. Now I beſeik thee, by thy wonted mercies, to make that this oyle and wine poured in the wounds of my ſaul in this haly Sacrament, it may purge all corrupt contagion of venoumous humours, and may reſtore mee againe to my firſt health and holy jmage of God, whereto I was created: and hauing taſted of the ſap of thy ſweetnes, may make me fra the very hearte, to diſpiſe the intiſments of the world: abhor the wickednes, luſtes & vanities theirof, yea, nor to fear na aduerſitie theiroff for thy names ſake, but being alwaies mindfull of thy euerlaſting life and glorie, thus wayes by thee my Chriſt purchaſed to me, may boldly contemn the death, and be readie to giſ my life againe for thy loue and glory. Deare Chriſt, ſeeing I haue here ſealed vp this conjunction and vnion with thee: make me by thy ſpirit to abide in the ſame to the ende, and eternally, and make me daylie maire & mair to finde thee my Chriſt by faith dwelling in my heart; the whilk I may perceaue be the vndoubted fruits and markes thereof, in the exerciſe of all gud warkes in ſobernes, piety, and righteouſnes fra time to time encreaſing. And ſeeing I am thus, not onely receaued within thy houſhold, O my God and father, but alſo refreſhed nuriſhed and ſuſteined theirin; I maiſt humbly beſeik thee for a mair and mair effectuall working of thy Spirite, whereby I may carefully, reuerendly, and faithfullie, doe the dewtie of thy childe and ſeruand within the ſame. And being thus redeemed from the deuill & the ſeruitude of ſin, be my greate and ſtrong Sauiour, to be the free Citiziner, and heir of his kingdome

dome of juſtice & life. Grant O Lord, by this renewed force of the quickning ſpirite of thy Chriſt, that niether the pairts, faculties nor powers of my ſaule, nor the inſtruments and members of my body, bee any mair employed to ſerue Sathan and ſinne, conformed to the facions of this world, but that both ſaule & body, withall the powers and members thereof, may be preſented and conſecrated vnto thee, as a liuing ſacrifice, pure & holy, & being transformed by the renewing of the inward man, may be alwaies bent, and intend to diſcerne and obey the will of thee my God, whilk is gud, acceptable and perfite: I beſeik thee, Lord my God, let nothing ſeeme ſweet to me without thee, and let nothing that can fall out, ſeeme ſowre & hard to me, gif I haue thee, let nothing pleaſe me, nor warldly thing like mee, beſid thee: let me not loue that whilk thou dois abhor, and let thy gud pleaſure be all my deſire continually, let it be a greefe to me to rejoyce without thee, & make me glad to be afflicted for thy names ſake, let thy name be my joy, and thy rememberance my conſolation: let the law of thy mouth be better to me, then thouſands of gold and ſiluer; and finally, Lorde my God, bee thou all in all vnto me, thy word and holy worſhipping my comfort and pleaſure, and thy ſweete Chriſt my onely vantage and gaine, both in life and death. To whome with thee, the father, and that holy ſpirite my comforter, be glorie infinit and eternall. Amen.

Ane ſhort exhortation anent tryall.

FOr want of tryall and conſideration of their awin eſtaite, the greater multitude periſhes in ignorance, they of knawledge carrie with them the greater con-

demnation, for not doing the will of him whom they know; and ſik as hes begun to doe, relents, leaues off, and falles on ſleep, til God waken them by ſome croſſe, leaſt they ſhuld fal with the former in vtter condemnation. Men in publick charge in Kirk & pollicie, ſleuthis, perverts & miſtaris al; and men in private occupations, runnes looſe without feare of God, or æquitable and charitable dealing with their neighbour, & ſa the heap of this common confuſion of ſin, growes huge out of meaſure; that it is the wounderfull mercie and long ſuffering of God, that ſtayes the conſuming fire of his wrath, from finding out ſik mater, and burning there vpon, to the bottome of hell. My counſel and warning is therefore to all in the loue of Chriſt, that they caſte aſide the buſines & cares of this warld, wherewith they are haillelie occupied, to the wrak and loſſe of their ſaules, and eſteeming the chief earand and turne, whilk they haue to doe in this warld to be, how, that after a miſerable, ſhort, and vaine life, they may liue happelie hereafter for euer: That in this conſideration, I ſay, they take large time, and great paines in this exerciſe of tryall and examination of the eſtaite wherein they ſtande before God: ſa that they neither ſleepe nor eat ane day or night, before they haue ſpente ſome peece of time, fectfullie and fruitfully, in the wark of tryall; that finding out their wants, danger and miſerie, they may be mooved earneſtly to ſeik and embrace the furniture and remedie, whilk God of his ſuperaboundant grace, vouchſafes daily to offer by the preaching of his word, and profitable writings of his godlie and learned ſervants. And that this be done by ſpeedy redeeming time without farder delay: for it is now high time, and fuire

dayes

dayes, our day of the Gospell is past noone, and the Sun thereof tendes toward going downe: Yet then to day if ye will heare his voice, hardin not your harts, neither sleipe in ignorance, infidelitie, and sinne, least being debarred, yee perish with the multitude of the foolish, ignorant, faithlesse and rebellious. For this purpose then, I exhort and earnestly beseik all and euerie ane, (specially of you deare flock) after your verie names, to wey and considder the Scriptures following, whilk now and then ye heare opened vp and intreated for this effect; and that with grace and sanctification of your saules, the quhilk onely God is able to giue, by the working of his spirite, and hes promised to sik as will seik for the samin: Aske therefore the samin earnestlie, and seik him carefullie, that ye may receiue and finde, and by all meanes, quicken and steir vp the measure of that gift whilk ye sall get of your bountiful God. Now seeing manie things appeir that is not, and Christ himselfe as man was deceiued with the Figge-tree, weill busked with leaues, & fruitful-like a far-off, but found barren and fruitles when it was ryped nearely, and therefore accursed. We are blinde in our awin faultes, we passe ouer lightly, we easelie forgiue them, and flatter our selues therein, as though we were gud ynough, yea, and better nor our neighbours. Therefore see that this tryall be taken not cauldlie, negligently, slouthfullie, but grauely, carefully, and diligently, not as before men, but before God, wha sees the secreet of thy hart: not in maters knawin to men onely, but to thy awin hart and conscience, yea to God wha is greater nor thy heart and conscience; neither mon this be done generallie, but particularlie, ryping out all the hirnes and plyes of thy heart, and calling narrowlie thy memorie

to a counte of all thoughts, wordes and deedes; and finally, not ſuddenly as a thing ſcȩtles, and of ſmall importance, that may be eaſelie paſt ouer, or vſed for a faſhion of religion or halineſſe; but grauely, with lang time & weightie attention, as the greateſt matter thou hes to do in the world, for the honor of thy God, and thine awin ſalvation eternall.

Now thought but doubt, if thou try thy ſelfe aright, thou ſall ſee ane ouglie ſight, whilk may terrifie thy conſcience exceedinglie, yet diſpaire not, but aſſure thee there is infinite ſtore of mercie and grace in God, offered in the Lord Ieſus Chriſt, to all that humbly acknowledge their miſerie, hungers and thirſtes for his grace, and embraces the faithfull promiſes thereof, be a liuelie faith.

That Chriſtians ought to try themſelues alwaies, and namely, before they come to the *Table of the Lord: For thir reaſons eaſie to* be gathered of the Texts following.

1 Sa God commandes, therefore if they be his children and ſervants they mon obey.

2 They ſall haue great and everlaſting profite and honour in ſa doing.

3 They ſall incurre great and everlaſting ſkaith and ſhame in omitting and not doing:

Textes of Scripture.

2 Cor. 13. 5 *TRy your ſelues, if ye be in the faith, proue your ſelues: do yee not acknowledge your ſelues that Chriſt Ieſus is in you, and if not, that ye ar reprobates.*

If

If any man think himselfe to be some thing, when he is na- Gal. 6.
thing, his awin heart deceaues him, let ilk man therefore trye himselfe.

Be commooued and sinne not, examine your hearts in Psal. 4.
your bed and leaue of to do euill.

Wash your selues, purge your selues, cast away the wicked- Esay.
nes of your actions from before my face, leaue off to doe euill, learne to do gud, seeke right, come and let vs reason togidder. If your sinnes were as Scarlet, they sall be white as snaw: If yee apply and heare, ye sall inioy the gud things of the land: but if ye refuse and rebell, ye salbe consumed by the sword, for the mouth of the Lord hes spoken it.

Thou hes heard mee recken my waies, teach me thy sta- Psal. 119.
tutes.

I take count of my waies, that I may bring againe my feete to thy testimonies.

Blessed is that man, that walkes not in the counsaile of the Psal. 1.
wicked, and insists not in the way of sinners, & sittes not in the seate of scorners, if sa be his delight be in the law of the Lord, & in that law meditates day and night.

For he sal be as the tree planted by the riuers of water, whilk brings forth fruct in the awin time, whase leafe fades not & whatsoeuer he dois sall prosper.

Bot the wicked sal not be sa, bot as the chaffe whilk the wind driueth, therefore the wicked sall not stand in that Iudgement, nor the sinners in the company of the iust, for the Lord acknawledges the way of the iust, bot the way of the wicked sall perish.

The lute, the harpe, the timbrell, and shalme, and gud wine Esay. 5
aboundeth in your bankets: bot the warks of God, you respect not, nor yet haue ye consideration of his doings. Therefore hes hell enlarged her selfe, and opened her mouth without al measure, and the stoute, high, and glorious of the people sal discend thereinto.

Ier. 17. *The heart is a deceatful and deadly thinge aboue all, wha can knaw it, I* IEHOVAH *the ſearcher of the heart & reines, that I may giue to euerie ane according to their waies, according to the fruite of their actiones.*

1. Ioh. 3. *My little children, let vs not loue in word, neither in tongue onelie, but indeede and in trueth, for thereby we knaw, that we are of the trueth, and ſall aſſure our hearts before him, for if our heartes condemne vs, God is greater then our heartes, and knawes all things.*

Beloued, if our hearts condemn vs not, then haue we baldnes toward God, and vvhatſoeuer we aske we receaue of him, becauſe we keepe his commandement, and do the things quhilk are pleaſand in his ſight.

This is then his commandement, that yee beleeue in the name of his ſon Ieſus Chriſt, and loue ane another, as he gaue commaundement, for hee that keepes his commaundements dwellis in him, & hee in him, hereby knavv wee that hee abides in vs, euen be that ſpirite whilk he hes giuen vs.

Deerely beloued, beleeue not euerie ſpirit, bot try the ſpirits if they be of God.

Prov. 4. *Aboue all things that thou takes heed to keepe thy hearte, for thereout ſprings the actiones of life, remoone from thee the peruerſitie of the mouth, & ſet far from thee thrawardnes of the lippes.*

Let thy eyes luke right before thee, & thy eye-liddes behauld things that are right before thee, wey the pathes of thy feete that all thy waies may be ſtreight.

Decline not to the right hand, nor to the left, ſet away thy feete from euill.

Lament. 3. *Let vs try and ripe out our waies, & turne vnto the Lord, let vs liſt vp our hearts with our hands, vnto the ſtrong God of heauen, and ſay, we haue made a defection & rebelled, therfore thou ſpares not.*

When

When the Phariſees ſaw the Diſciples eate with vnwaſhen hands.&c. Mark.7.

Chriſt calling togidder the haill multitude: Saide, heare me all and vnderſtand, there is nathing without a man, that entring within him can pollute him, bot the things that comes out of him, thy are the things that pollute him. If any hes eares to heare, let him heare.

Then the diſciples asked him the parable; and he ſaid, vnderſtand yee not? The things that outwardly comes into man, cannot pollute him, for it enters not in his heart, but in his womb, and goes to the cloſet, purging all meates: bot he ſaide, that whilk comes out of man defiles him, for from within, out of the heart of man, comes out euill thoughts, adulteries, harlatries, ſlaughter, thifts, couetouſnes, wickednes, deceitfulnes, vncleannes, a wicked eye, pryd, backbiting, fooliſhnes, all theſe euil things comes from within, and defiles the man.

Verely, verely, I ſay vnto you (ſayes Chriſt) of euery ydle word that comes out of mans mouth, they ſall rander a compt thereof, at the day of iudgement. Math.12.

We mon all appeare before the tribunall of Chriſt, that euery ane may receaue in his body, according to that he hes done whidder euill or gud. 2.Cor.5.

Behauld, I ſtand at the dore, if any heare my voice & open, I will come into him, and ſup with him, and he with me. Reul.3.

Behauld, I come ſhortly, hauld that whilk thou hes, that nane take thy crowne fra thee.

We mon fight, we mon big, Luck.14, we mon giue a compt of our talent, we mon haue our lampes light to meete the bridgroome. Mat.25. & therefor prepare, try, & take heede to your ſelues, with watching ſobrietie, and cairfull conſideration: finally for ſpecial tryall & ſearching out of thy ſinnes, vſe thir texts quoted. Rom.12. and 3. Ephe.4. & 5. Col,5.3. 2. Pet.2

Before the Communion.

1.Cor.10. *I Wald not ye ſhould bee ignorant brethren, that all our fathers were vnder that cloud, and all paſt threw the ſea, and all were Baptiſed in* Moyſes, *with the clond & ſea, & al eate the ſame ſpiritual fude, & al dranke the ſame ſpiritual drink, for they drank of the ſpirituall rock that followed, & the rocke was Chriſt, but God approued not manie of them: for they were caſten downe in the deſart. Now thir vvere examplis vnto vs, that we ſuld not couet euill things as they coueted, be not therfore Idolaters as ſome of them, nether let vs commit fornication as ſome of them did, and fell in a day three and twenty thouſand, neither tempt Chriſt as ſome tempted & periſhed be ſerpents. Neither murmure ye, as ſome of them murmured & periſhed be the deſtroyer, al theſe things came on them for example, and are written for our admonition, on whome the endes of the warld are fallen; therefore let him that thinks he ſtandes, bewar he fall not.*

Let euery ane proue himſelfe, and ſa eate of that bread, and drink of that cup. For who ſo eates & drinkes vnworthily, eateth and drinketh damnation to themſelues, for not diſcerning the Lords bodie.

1.Cor.11. *Therefore is there many weake amang you and diſeaſed, & manie ſleepe, for if we ſuld iudge our ſelues, we ſuld not be puniſhed, but when we are puniſhed, we are chaſtiſed be the Lord that we be not condemned with the warld.*

Follow the forme of tryall in particular, of miſerie and mercie, be thir ſeuerall *pointes and columnes.*

Vnles that thou try out, and finde thy miſerie,
Thou can neuer ſeeke for nor eſteeme of Gods mercie.

1 CONſider the happie and halie eſtate, wherein *Adam* was firſt made and his filthie defection and fall, and vnderſtand, that God may juſtly lay to thy charge his ſin, & all the ſins of thy forefathers, betwixt thee & him: becauſe thou art a pairt of their ſubſtance, and be them all begotten in ſinne, ſa that their ſinne is thy naturall heritage.

2 Examine thy originall corruption in thy minde, conſcience, memorie, will, and in all thy affectiones, as in gladnes, ſadnes, pitty, confidence, hope, deſpair, fear, cair, ſhame, deſire, leathing, loue, hatred, diſeſtiming, eſteeming, anger, contentment, miſcontentment, zeal, cauldneſſe. &c.

3 Try out thy actuall ſinnes, in thought, word, and deede, and to that effect, goe through the commaunds with right vnderſtanding, and diligent examination of thy life thereby, in the particular circumſtances of time place, perſons, and maner of doing in all thy actions & proceedings: namely, gif flowing from faith, they haue bene directed be lawfull meanes vnto the right ende.

4 Examin all thy ſenſes, whereby ſinne is ſa drunken in, as the beaſt drinks water be the mouth; thy ſight, hearing, ſmelling, taiſting, tuitching, how thou hes vſed them, and in like manner, all the members of thy bodie inward & outward, whilk are the weapons and inſtruments of committing of ſinne.

5 Exa-min

5 Examine thy life throughout al the ages thou hes paſt, bairn-head, youth-head, man-head, and aulde age, how thy God hes delt with thee therin, and how thou hes recompenſed him againe.

6 Try thy eſtate, occupation, calling, and trade of life, if thou hes walked in the feare of God, faithfully and rightlie therein. And here is the tryall of Magiſtrates, Paſtours, Elders, Fathers, Mothers, Maiſters, husbands, wiues, people, flock, children, ſervantes, occupations, trades and craftes: be land, be Sea, in Cittie & countrie.

7 And laſt, wey the foulnes of the guiltineſſe of ſin, how odious and deteſtable it is before God, and what puniſhments in his juſtice he hes laid thereon, from the beginning of the world, and weight of wrath he hes to lay thereon, eternally in the hell; and queſtionles, thou will ſee ſik an ouglie and terrible ſight of thy miſerie, that will ſa affray and moue thee, that thou will neuer be blythe, til thou haue gotten a grippe of the remedie thereof in the mercie of God.

Miſerable man that I am, wha ſall deliuer me from the bodie of this death.

1 CONſider the infinite gudneſſe, loue, grace, and mercie of God, wha pittying our miſerie, provyded a remeid theirfoir in the pretious blood of his awin ſonne, the Lord Ieſus Chriſt, in whome he elected his awin, before the foundation of the warld.

2 Try and conſidder, if thou haue the right knawledge and poſſeſſion of Chriſt in thy hart, be faith in his natures, & their perſonal vnion, in his offices, prophecy, Prieſt-head, and Kingdome.

3 Try if thou hes founde thoſe benefites of Chriſt, whilk be the perfite fulfilling of the office of mediator,

he

he hes purchaſed to his awin, to witte, redemption, reconciliation, juſtification, adoption, ſanctificatiō, mortification, newneſſe of life, interceſſion; and in ſum, deliuerance from al euill, and perfyte felicitie.

4 Conſidder and examine thy ſelfe if thou hes the knawledge, faith, feeling, and injoying of the haly ghaiſt, wha calles the choſen effectually, applyes Chriſt vnto them, and makes them to apprehend and receiue him, and all his bleſſings be a true faith.

5 Then try thy faith, if thou be aſſured that God ſent his Chriſt in the warld to ſaue thee, and vnlade thee of the haill burden of thy miſerie, and ladin thee with the rich ſtore of his bleſſings and perfite happineſſe.

6 Try thy repentance the chiefe effect of faith, if thou haue a true ſorrow for thy ſinnes committed, that hes made the halie Lambe of God to ſuffer ſa ſhamefullie and cruellie for them, & ane earneſt purpoſe of amendment and newnes of life in time to come.

7 And finally, becauſe there is great hypocriſie in fleſh, and counterfetting of calling, faith, and repentance, be the craft of Satan, as alſo terrible aſſailzeing of the conſcience, by his fyrie tentationes. Therefore, there is great neede here, of a diligent and accurat tryall, to finde out the true markes of thy election: & ſa of ſalvation. Firſt, be the teſtimony of the ſpirit: Secondly, by the motiones & working therof. Then try weill, if at any time thou hes found the halie ſpirit, to ſpeake, as it were within thee, & teſtifie to thy ſpirit, that thou art the childe of God. If thou hes found in thy hart the loue of God and Chriſt, and of the things that he loues, and the hatred of the Deuill and his warkes. If thou hes founde a hart to pray and thanke God, to meditate and

delyte in him and his worde, to loue his ſervands and children, and delyte in their compani.. And finally, if thou findes hope with patience, and a continuall batt.l againſt ſinne, and the intyſements of the warld: then may thou be certaine, that God hes giuen thee to Chriſt, na power ſalbe able to take thee from him, or ſeparate thee from his loue, or ſtay him from giuing thee life everlaſting. And here is the joy and peace of conſcience, that continuall feaſt.

I thank God through Ieſus Chriſt our Lord. Rom. 7.

The forme of tryall and examination, taken of all ſik as ar admitted to the Table *of the Lord.*

I Part.

VVHat ſhould thou do before thou come to the Table of the Lord?

Examine and try my ſelfe.

What is the danger if thou do not?

Condemnation.

Whereanent ſuld thou try thy ſelfe?

Anent my naturall miſerie, and remeid thereo by God his grace.

Wherein ſtandes thy miſerie?

In my ſinnes, and the reward thereof.

How came ſinne in the warld, ſeeing God made all verie gud?

God maid the Deuils angelles of light, and ADAM & EVAH our firſt parents gud & halie: but the Deuills fell fra God and deceiued our parents, and made them and all that ar come of them wicked ſinners.

How knoweſt thou ſinne?

By

By the law and commandements of God, whilk I breake daylie.

How sa? I neither doe my duetie to God nor my neighbour as I aught.

What is the reward of sinne?

All the plagues and punishments of God, and the first and second death, whilk is euerlasting condemnation with the Deuills in the fyre of hell.

2 Part

Gud Lord saue vs! that is a horrible thing, and wha can remeid this miserie?

Onelie God, wha made mee and all, was able to remeid and mend my miserie.

What is God?

A Spirite, eternall, infinite in wisedome, power, gudnesse, mercie, and justice: In nature ane, and persones three; the Father, Sonne, and halie Ghaist.

What hes God the Father done for remeid of thy miserie?

He hes send his awin onely begotten Sonne in the warld to die for my deliuerance.

What hes the Sonne Iesus Christ done for thee?

He hes tane my nature and sinne, with the rewarde thereof vppon him, and shed his pretious bloud vnto the dead, to saue me therefra.

What does the halie Ghaist for that effect?

He sanctifies me, and joynes me with Christ, & makes me able to receiue him and his merites, offered to me be my gratious heauenly father.

And how?

By working true faith and earnest repentance in my heart.

What is thy faith?

My ſure beliefe, that God baith may and will ſaue me in the bloud of Ieſus Chriſt, becauſe he is almightie, and hes promiſed ſa to do.

Tell me the promiſe wheron thou leanes aſſuredlie?

Whaſoeuer (ſayes God) will beleeue in the death of my Sonne Ieſus, ſall not periſh, but get eternall life.

What is thy repentance?

John. 3. 6. The effect of this faith, working a ſorrow for my ſins by-paſt, and purpoſe to amend in time to come.

How hes God then remeided thy miſerie?

He hes forgiuen all my ſinnes, and freed me fra the reward thereof, and made me righteous, halie, and happie, to liue for euer, and that of his free grace allanerly, be the merites of Ieſus Chriſt, and working of the haly ghaiſt.

And what craues God of thee againe for ſa great a benefite?

Onelie thankfulneſſe, to giue him his awin praiſe, in preſſing to loue and obey him aboue all, whilk is alſo his free gift and wark of his ſpirite in me, that all praiſe may be to him onely.

3 Part.

BY what inſtrumentes and meanes, warkes the ſpirit of God, Faith, Repentance, and Thankfulnes in thy heart?

By the word and ſacraments.

Where is the word of God to be found?

In the Byble, conteyning the auld & new teſtament, the law and Goſpell.

But it may be thou cannot reade, nor hes learned at ſchoole?

I haue it of Gods mercie preached to mee, and the whole ſubſtance thereof, ſhortly comprehended in the Commandes, Beleefe, and Lords prayer.

How many Commands is there?

Ten, contayning the ſum of the haill law of God, written by his awin finger, in twa Tables of ſtone. The commaunds.

What hes the firſt Table?

Our dutie to God in foure Commands.

What is commanded in the firſt?

To knaw God, and cleaue to him, with faith, feare, and loue.

What in the ſecond?

To worſhip and ſerue him, by the meanes he hes appoynted; namely, his ſtiles, word, ſacraments, warkes, prayer, and aith.

What in the third?

To vſe theſe meanes rightly, and halelie be preparation going before, right diſpoſition in the time, and expreſſing of fruite, after alwaies in ſpirite and veritie.

What in the fourth?

To imploy the ſeuenth daye heallelie, in the halie, right, and earneſt vſe of the foreſaid meanes, and doing of the warkes of mercie and charitie for Gods cauſe.

VVhat hes the ſecond Table?

Our dutie to all men in ſex commands.

What is then commanded in the firſt?

The duties of them that ar aboue and vnder, for gud ordour; that brings forth a halie and happie eſtate in all ſocieties.

Wha ar aboue?

Fathers, Mothers, Magiſtrate, Paſtour, Elder, Maiſter, Husband and aged.

What is their dutie?

To haue a fatherlie care of the inferiours, to rule, teache, ſuſteine, command, and counſell them in God.

Wha ar vnder?

Children, ſubjectes, people, ſeruants, wiues, and yonger in age.

What is their dutie?

To loue, reuerence, obey, maintaine their ſuperiours, as fathers of bodies, ſaule, and gudes.

What in the ſext?

To keip my life and my neighbours, and not hurt the ſame.

What is the ſeuenth?

To keip my perſon, and my neighbour cleane and chaſte, in, and out of mariage.

What is the eight?

To win and ſpend lawfully, the things pertayning to this life.

VVhat is the ninth?

To keip my neighbours fame, and mine, by thinking, ſpeaking, and hearing truth.

VVhat is the tenth.

To keip the heart from concupiſcence, the mother of all ſinne.

VVhat is the vſe of the law of God?

It hes twa chiefe and neceſſarie vſes. Firſt, to ſhew me my ſinne and miſerie, and ſa to leade mee to Chriſt. Secondly, To ſhew me how to be thankfull, by preaſſing to keip his commandements, and make my faith fruitfull in loue and obedience.

Yet thou ſinnes in all thy warke?

Ouer true, but ſtriuing to mende, and preaſſing to the beſt, God will accept thereof, for Chriſts ſake.

The Beleefe. VVhat contaynes thy Beleefe?

The

The ſumme of the Goſpell.

In how many parts?

Twa chiefe. Firſt concerning God the Father, Sonne, and halie Ghaiſt. Next concerning the Kirk, and benefites thereof.

What beleeues thou concerning God the Father?

That he is the almightie, maker, vphalder, and rewler of all, for his glorie and my weill in ſpeciall: Father of Ieſus Chriſt, and in him of me, and all the faithfull.

What concerning God the Sonne?

That he is verie God and man, Prophete, Prieſt, and King, conceiued, borne, ſuffered, to perfite the office of the true and onelie Mediatour and Saviour, for all the elect and faithfull, and for me in ſpeciall.

What furder?

As he came lawlie, firſt to work the warke of redemption, ſa ſal he come at laſt in glory, to judge baith al that dyed before, and them that ſall then be found aliue.

What a day ſall that be?

The beſt for the godlie, and worſt for the wicked that euer they ſaw.

What beleeue ye concerning the halie Ghaiſt?

That he is God eternall, alike with the Father, and Sonne in ſubſtance, and in ordour the third perſon proceeding from the Father and the Sonne, for gouernement of all, and namely, for ſanctifying of the ſaules of the faithfull and mine in ſpeciall.

What conteines the ſecond parte of the Beleefe?

My faith anent the Kirk, and the benefites whilk God beſtowes thereupon.

What beleeues thou concerning the Kirk?

That God hes choſen a number out of the haill multitude of men to be his in Chriſt, of the whilk I am ane.

What is the communion of Saintes?

The vnitie and fellowship, that the children of God hes in him, and euery ane with another in Iesus Christ.

VVhat are the rest of the benefites?

Sinne, with the rewarde thereof, and all miseries removed and tane away; and the bodies whilk be death, mon be anes destroyed, sall be raysed vp againe at the latter daye, and joyned with the saule, to liue in perfite happines for euer.

Now tell me how thou art made righteous, and reconciled to God?

By faith onely, whereby Christ dwelles in my harte.

And how may it bee kend that thou possesses Christ by faith?

By the necessarie effects therof, loue, and obedience of Gods commandes, as I haue said, and namelie, the right exercise of Prayer.

The prayer.

VVhom to pray ye?

To God the Father, Sonne, and halie Ghaist, as they are all ane God.

VVhat warrand haue ye, that your prayer sall be accepted and hard?

Becausse God hes commanded me to praye, and promised to heare me for Christs sake.

How manie parts is in the prayer?

Three, the preface, petitions, and conclusion.

VVhat teaches the preface?

That we ought not to go rashly to prayer, but prepared with faith and charitie.

How with faith?

Beleeving God our almightie Father, wha baith may, and will grant our requestes.

How with charitie?

Pray,

How with charitie?

Praying for our neighbours as our ſelues.

How many petitions is there?

Sex, three crauing all things perteining to the glory of God, conforme to the firſt Table of the Lawe, and three, crauing all things gud and neidfull for man, conforme to the ſecond.

Our petitiones then mon be according to his commandes?

Yes verely, for his will mon rule vs and be done, and not our awin.

VVhat teaches the concluſion?

To joyne thanks-giuing euer with prayer.

VVhat is true thanks-giuing?

Ane acknawledging that God ſends all, and ane earneſt deſire and care, that all may be weill vſed to his honor and glorie.

VVhat meanes the word *Amen*.

It is ane note of aſſurance, that God wil graunt our petitiones, ſa far as hee thinkes gud, for his honour, and our weill.

VVha mooues the heart to pray and prayſe God?

The halie Ghaiſt, wha of his grace, mote mooue me rightlie mair and mair.

4 Part.

NOwe to the Sacramentes: VVhat are the Sacraments?

Outwarde ſignes and ſeales, of the inward grace of God, and the couenant thereof, by the whilk being rightly vſed, Chriſt and all his benefites, are giuen and receiued for life and ſalvation.

VVherein ſtandes the right vſe of them?

In this, namely, that as we bring the naturall instruments of the bodie to receiue the sinnes; sa wee bring the spirituall instrument, to wit, true faith in our hearts, to receiue the things signified.

How manie Sacraments is there?

Twa: Baptisme and the Lords Supper.

What is Baptisme?

It is the Sacrament of our first entrie within the Kirk of God, wherein by the outward washing of water, is sealed vp the washing away of our sinnes, be the precious blood of Iesus.

What is the supper?

It is the Sacrament of our perpetuall nurishment with in the Kirk, wherein by bread and wine sa vsed as is prescribed, is sealed vp our spiritual nurishment and life in Iesus Christ.

And how is this done in the ane and the vther?

Be true faith and effectual working of the haly Spirit.

How then tryes thou and prepares thy selfe anent thir things?

I try if I vnderstand them aright, and if I haue practise, & done them in any measure, be faith and repentance; and finding my ignorance, weakenes of faith, & wrang done to God & my neighbour, I am hartely sorie therefore, and seekes to be reconciled to God and my neighbour, and sa prepares my selfe with a true hearte, and cleane conscience, to come to that table.

How art thou reconciled to God?

Be repenting my sinnes, & beleeuing in Iesus Christ as saide is, and taking erneſt purpose of amendement of life, and grouth in faith and halines.

How art thou reconciled to thy neighbour?

Be making amends for the wrang done, if it lie in my pow-

power,at leaſt,be confeſſing my fault, and crauing him forgiuenes:as als forgiuing with my hearte, all wrang done to me,as I wald God ſuld forgiue me.

And finally,when thou perceaues in the action of the ſupper,how God hes ſa loued thee, that hee hes giuen his awin onely begotten ſon,to ſuffer the maiſt ſhamefull death for thy ſake,how ſuld thou be mooued?

Euen to loue him againe with all my hearte, and my nighbour for his ſake,and to bend all the powers of my ſaule and body,to his honour,ſeruice and obedience.

FINIS

The ſaules delight.

OF God I am, in God is my delight,
On God I ſtay, nought elſe can me content,
In God I get reliefe and reſt perfite,
But God my daies in griefe and gall are ſpent,
For God I ſore abone the firmament.
With God I feede on ſweete and ſecret grace,
Fra God I get, great gaine, great glour, great rent,
O God great *Iah*, my ioye is in thy face.
Fra God, fra hame, encloſed for a ſpace,
At Gods command, in clay I clogged goe.
But God hes height fra hand and heauenly place,
God will performe, he heaſſes, he heares my woe.
O clay! away, my God thy bandes will bruſe,
My God, abode with thee but change I chuſe.

M. W. S.

A MORNING VISION:

OR,

POEME FOR THE PRACTISE OF PIETIE, IN DEVOTION, FAITH and Repentance:

WHEREIN THE LORDES PRAYER, Beleefe, and Commands, and ſa the whole Catechiſme, *and right vſe thereof, is* largely exponed.

EDINBVRGH,
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Cum Privilegio Regio

TO MY GRACIOVS AND DREADE SOVERAINE, IAMES THE SEXT, KING OF SCOTTES, and Prince of Poets in his language.

REdouted King, how dare I thus addresse,
My simple poëme, to your excellence?
Whome poëts all, maist justlie mon confesse:
Als high in verse, as in præeminence.
Let not my bauldnesse, work your grace offence:
For I was forst, to flie ingratitude,
And not commit a misschant negligence,
Miskenning him of whom I gat the gude.
Your precepts Sir, and practise vnderstude,
How finely they poëtick speitches frame:
This small Essay, of me your prentesse rude
Might shewe: gif I had rightlie seene the same.
But Sir, your censure spare, your favour grant.
I meane to mend, and mair your Muses hant.

Your Majesties maist humble Orat our
and new prentise in Poësie,

Ia. Melvill.

A POEME FOR THE practise of pietie, in deuotion, faith and Repentance:

INTITVLED,

A MORNING VISION, WHEREIN the Lords prayer, Beleefe, and Commands, and *Sa the whole Catechisme, and right vse thereof, is* largely exponed.

A Morning vision.

WHen that the nightes rest was geane,
And *Phœbus* cleer'd the ayre,
Still lyand in my bed aleane,
In spring times morning faire.
My wandring thoghts flew furtha'teans
On wings of vanities:
Transporting me through wasty weans,
Of earthly fantasies.
Syne in a moment I came hame,
Vnto my selfe and said:
Get vp and go for it is shame,
Sa lang to ly in bed.
But as I looked to the light,
And turn'd my face about:
There was presented in my sight,
Two Ladies taire and stout,

Ladie Lasines. That ane was grosse and corpulent:
Of lustie coulour cleare,
Right perswasiue and eloquent,
With sweet alluring cheare.
That other dame, was sage and graue,
Ladie Olines. Of countenance austeare,
In rich array, and seemd to haue,
With honour meikle geare.
Then courtlie did the formest bow,
The harrang of Lady Lasines. And pleasand-like appeare:
And smiling said, I pray you now,
Good sir my speeches heare.
This morning is sharp thoght in *Aprill*,
The wedder colde and wacke:
I counsaile you lie still a while,
And I sall happe your backe:
Away with paisant painefulnes,
That breeds the bodie harmes:
And I sweete Ladie *Lasines*
Sall take you in my armes.
Beholde now standing heere me by,
My liked daughters three:
Sweete *Lust*, *Vain-glore*, & soure *Envie*,
To beare you company.
With many maiden white as beane,
Whilk paine were to refuse:
Sa that when you are tryde of eane,
Another you may chuse.
She would haue spokē meikle meare,
And I her gladly heard:
But *Olines* with looke austeare,
Hir from my bed debard.
Said sir, take heede be not intised,

This

This is a Siren ſong:
Long *Laſines* hes interpriſed,
To worke you ſhame and wrong.
She mother is of all miſcheefe,
Hir daughters deathes ſting,
Hir madens means without releefe,
In hell thy ſoule to bring.
For they ar vices manifolde,
Over pleaſand to the fleſh,
With whooriſh heart, & browes bold,
Intending thee to deſh:
That thou dare not come in the ſight,
Of God the Lorde of all:
But juſtly banniſhed be his might,
To fire perpetuall.
Diſpatch this lubber *Laſines*,
With hir ill companie:
And I gud Ladie *Olimes*,
Shall daylie viſite thee.
O gratious Queen, of high renowne,
Of glore celeſtiall,
That on hir head, dois were the crown,
In honour paſſing all:
Shall with hir preſence honour thee,
And take thee with her loue:
Hir name is Ladie *Pietie*,
Sent downe from heauen aboue.
Get vp therefore dreſſe thee anon,
With reuerence to ſtande:
Shake vices off, put vertues on,
This Ladie is at hande.
With this lewd *Laſines* tooke flight,
And hir dependers all:

The harrang of ladie Laſines.

And I gat vp with all my might,
Vpon my God to call.
I had no sooner set mine eye,
On heauen to seeke his face:
When in came ladie *Pietie*,
The mother of all grace.
To heare that ladie I was faine,
To me she did apply:
Hir words did flow like drops of raine
Vpon the fieldes so dry.
She saide, sonne sen ye haue forsaken,
The mother of mischeefe:
And heallely hes vndertaken,
To seeke for my releefe.
Ye sall it finde both gud and sure,
Aye readie at your hand:
My riche rewards sall you allure,
To bide at my commaud.
For all things I am profitable,
For bodie, saule and geare:
For honour heich vnchangeable,
Both now and evermeare.
I joyne my louers to the Lord,
Who made and gouernes all:
And makes him gratiously accord,
To heare when they do cal.
I knit them to their Christ that did,
Redeeme them from the Hell,
And opens vp the treasures hid,
Of joyes celestiell.
By me the halie ghaist inspires,
And them directes aright:
Where they their godly hearts desires,

Lady Pieties Oration.

Fulfilles

Fulfilles in heauen ſo bright.
I mother am to vertues all,
They are my daughters deare,
I guyde their doings great and ſmall,
Or they dare not appeare.
In preſence of that heauenly King,
Their bleſſed father God:
Who judges rightlie euerie thing,
In all the worlde abrod.
Exerce thy ſelfe in me alone,
Delyting ay therefore:
And thou ſhall weare when all is gone,
With me this crowne of glore.
And now I heartly recommend,
To thee, my daughters three:
Which God of loue hes to thee ſende,
For thy felicitie.
Thir godly matrones graue and wiſe,
Will thee full weill inſtruk.
Thy ſaules health, till enterpriſe,
And ſpeede thee with gud luk.
By God his grace, which they propine
Ay holie, gud, and chaiſt:
By warking of his word diuine,
And of the halie Ghaiſt.
Repoſe thy ſelfe with thir aſpace,
In the freſh morning ſprings:
Delight thee in their goodly gracе,
When night to bed thee brings.
And ſo induring all the day,
Into thine occupation:
What euer thou thinke, doe or ſay,
Thou ſall haue conſolation.

VVith humble hart & countenance,
I thanked hir good grace:
And suddenly with goodlie glance,
Appear'd before my face.
The formost *Faith* came in, and led
Repentance by the hande:
And deere *Deuotion* euer had,
Them both at hir command.

Faith. Then *Faith* ful cheerefull fair & gent,
Came stepping from his place:
And gaue me the New Testament,
The note of Christ his grace.
Repentance came to low he syne,
VVith cullour murning haw:
And sobbing sare, gaue her propyne,
The Prophets and the law.
Deuotion dressed her anone,
Hir present for to bring:
Whiles with *Repentance* making mone
And whiles with *Faith* did sing.
Hir gift was gud king *Dauids* Psalmes,
VVell set in musick tyte:
But sound of Violds, harps or shalmes,
Meete to refresh the spreet.
And with her finger poynted at,
The prayer of our Lord,
Which his Apostles from him gat,
And which her most decord.
Thereafter she put forth her hande,
And tooke me by the sleeue:
And said let vs na langer stand,
But let vs sit with leeue.
For sitting settles well the Spreete,

And makes it wise and graue:
And I do think it fall on meete,
Sen we the leasure haue,
That we stir vp and thee allure,
By earnest exhortation,
To like of vs and so procure,
Thy weill and thy saluation.

Deuotions Oration.

MY sonne sen ye are set to be,
All wholly dedicate,
Vnto my mother *Pietie:*
I am hartly glad of that.
But if ye will her serue indeede,
Conforme to your vocation:
VVith me ye mon alwaies proceede,
And haue your conuersation.
My mothers great delyte it is,
In me her daughter deere:
VVhat thou would haue, or thou can wish,
By me thou mon it speere:
I am the knock at heauens gate,
And messenger to God:
I mon it aske what thou wauld get,
I am the way and rod,
That to the store-house dois thee take,
And treasures of all gude,
By me thy moyen thou mon make,
To finde both health and fude.
I am the key that opens syne,
The girnells, coffers, shrines,
To giue the needfull things and syne,
Yea costlie, rich propines:

The necessitie and profite of Prayer.

First

First for the seruice of thy Lorde,
And then his holy Kirk,
And for thy friend in good accorde,
And al that thou wald wirke:
Or indeuour to bring about,
Conforme to right and reason:
By me thou findes it out of doubt,
Aboundantly in season.
So far as may be for thy will,
In bodie and in sprit:
As honour, riches, health, and skill,
With blessings infinit.
What greater honour then to haue,
And brooke the eare of God?
What greater riches then he gaue,
In all the worlde abrod?
What greater health then to injoy,
His sound and leeuing spreete?
What greater wisedome to conuoy,
Nor ken what can be meete?
By me thou may obtaine all this,
Obaying Gods command:
And farder meikle mair of blisse,
Nor thou can vnderstand.
Therefore I redd thee not omit,
To take me into taske:
For God hes all and promisit,
To giue to sik as aske.

What vertue are required in prayer.

O dresse thee then with reuerence,
Vnto the throne of grace:
For to beholde his countenance,
And pleasures of his face.
See thou be clad with holines,

Humili-

Humilitie and loue.
And maner'd weill with ſobernes,
His ſweetenes for to proue.
And ſure my ſiſters mon be ſet,
Beſide at my command:
But whom theres nathing thou can get
Nor I dare take in hand.
For we are twins, we may not twin,
Ane from anothers ſide:
And vnto vs all vertues rinne,
And with vs dois abide.
God likes the hearrs ſinceritie,
Stabilitie and trueth,
And by thy importunitie,
He will at laſt haue rueth.
Then thou mon with countenance,
Ay conſtant perſeueere:
And hourely haue rememberance,
Of him thy father deere:
To whome a ſacrifice full ſweete,
Is lawlines of minde:
A bruſed and a hearte contreete,
(He pities ſeare) and pinde.
Thus take thy pleaſure and delite,
By me into the Lorde,
And he thy matters to perfite,
Will readely accorde.
And purge thy ſins and ſine thee frae,
Thy foule and groſſe affections,
And make thee in his waies to gae,
Conforme to his directions.
And to his Image thee reſtore,

Exhortation to the comfortable effects of Prayer.

In full perfection,
To bide with him for euermore,
In his protection.
And namely, when that thou hes need
Me spare not to imploy:
And certainely thou shal come speede,
For ease in all thy noy.
For as the bodie is sustein'd,
By halsome meate and potion:
So is the saule by me hir friend,
Refresh'd by true deuotion.
By me hir consolation,
Is purchased and brought:
In holie meditation,
Of Scriptures dayly sought.
And by the contemplatione,
Of all his warks of wonder:
In ruling and creatione,
Aboue the heauens, and vnder.
Were thou anes taken with my loue,
In right and full affection:
And sette to seeke thy God aboue,
With all thy hearts directione.
Thou wald transend the clowdie skie,
And starnie firmament:
And there al earthlie things defy
Abiding permanent.
With God in heauenly paradies
And pleasures infinite:
Where th'only joy and treasures lies,
That may content the sprite.
This heauenly harrang me inspir'd,
VVith pleasure for to pray,

So

So that mine inward heart desir'd
To follow her and say.

THE LORDES PRAYER
paraphrased and plainly set forth.

ALmightie *Father* mercifull,
In loue exceeding all,
Most gratious and bountifull,
Vpon thy *name* I call.
Because thou hes commanded me,
And promis'd me to heare:
Therefore in faith assuredlie,
I call thee *Father* deare.
That may and will grant vnto me,
My godlie hearts desire:
As thy good pleasure best does see,
Our wel-fare to require.
In fowth of Faith I call thee *Our*,
Lord God and *Father* sweite:
Through Christ our onely Sauiour,
Moou'd by the Holy spirite.
I pray for the communitie,
Of all thine awin elect:
In loue and holie vnitie,
Of all with like effect.
In *heauen* thou art in majestie.
And power all abone:
Therefore I humblie worship thee,
Cast downe before thy throne.
But Lord lift vp my saule to thee,
By faith with hope and loue:
All earthlie thoughts and fantasie,
Make thy good spirit remoue.

Our father whilk art in heauen.

Hallowed be thy name.

First *father* then we wish thy glore,
To be advanced still:
Ay mair and mair till euermore,
The heauen and earth it fill.
We wish thy *name* be set on hight,
Ouer all thy workes of wonder:
All wel imployed with all their might,
To serue and hald them vnder.
Thy works, thy words, & styles so hie,
Thy Saintes and Sacraments:
All to be vsed halelie,
But misuse or offence.
And so thou *Father sanctified*,
Into thine awin place:
And all thy children beautified,
VVith holines and grace.

Thy kingdom come

We craue thy *kingdoms* great increase,
Thine honour to extoll:
That all wha dois thy *name* professe,
Therein may safely dwell.
Thy flockes and pastures that attend,
Vpon them blesse and gyde:
Thine heauenly graces on them send,
Throughout the world so wide.
Augment their number, moue their hart,
With loue vnto thy sheepe:
That faithfullie they do their part,
Them both to feede and keepe.
Hold vp the scepter of thy Christ,
His gospell spred ouer all:
Destroy the devill, Antichrist,
And cause their kingdomes fall.
Let not this vaine alluring world,

Nor

Nor sensualitie:
VVith Satanes slaues so manifold,
Peruert thine awin fra thee.
But arme thy suddarts with thy might,
And wisedome of thy spirite:
To stand against their force and slight,
Throw battelles infinite.
Let Christ our King at last appeare,
His *Kingdome* to perfite:
And glorifie his subjects deare,
With crownes of great delite.
And cast that serpent venemous,
His Romish beast and all:
Into that lake sulphurious,
Of fyre perpetuall.
We would thy *wil* were wel obeyed, Thy will be done in earth, as it is in heauen.
Be vs on *earth* here euen:
As it is *done* and not deleyed,
By thy good spirits in *heauen*.
That blessed *will* whilk all dois gyde,
Be satisfied and *done*:
Whilk rightlie rules what euer betyde
Here vnder and abone.
And as we pray that it may bee,
Fulfilled here belaw:
So when it's brought to passe by thee:
Lord make vs stand in aw:
Least we rebell, and miscontent,
When thy good *will* is *done*,
And shew our selues impatient,
Profanelie out of tone.
But make vs think that to be best,
That best is thee before:

That we in all things may haue reſt,
And giue thy *Name* the glore.
Where wilfull willes of wicked men,
Or weaknes of thine awin:
Repugnes or dois thy law misken,
As beſt is to the knawin:
Lord by thy bleſſed *will* and ſpreet,
Direct them ſo and frame:
As thou thinkes for the godlie meete,
And honour of thy *name.*

Giue vs this day our daylie bread.

Nixt, father of thy goodnes we,
Aske euerie benefite:
May make vs ſerue and worſhip thee,
In bodie and in ſprite.
As meat and cleath and bodies health,
And ſeaſons temperate:
With familles and common-wealth
Good lawes and magiſtrate.
Great riches nor great pouertie,
Lay not vpon our head:
But keipe vs from extreamitie,
And *giue vs daylie bread.*
Grant vs to trauell faithfully,
Into our callings right,
And bleſſe vs ſo that thankfullie,
We prayſe thee day and night,
And make vs gladlie to content,
With meane ſufficience,
And haue our hart intirely bent,
Vpon thy prouidence.
Diſtruſt and teares exceſſiue,
And greed whereto weere geene:
Remooue and make vs to beleeue,

That

That thou will vs ſuſteene.
And thought we had for many dayes.
Prouided rents and meales:
Yet but thy bleſſing all decayes,
And nathing vs avealles.
Therefore the king that ſcepter beares,
As he that haldes the ſpead:
Hath alſo great need into his prayers,
To beg his *daylie bread.*
Alas, our ſinnes may juſtlie ſtay;
Thir bleſſings all vs frae:
And bring thy curſings but delay,
They are our deadlie fae.
Of mercies Lord *forgine our ſin,*
Committed thee againis:
And by thy ſpirit repreſſe within,
The dregges that ſtill remaynis.
Lord let the lawer of his blood,
That ſhed it for our ſake:
Waſh off our ill and make vs good,
And ſtrenthen vs ſo wake.
That we may with him die to ſinne,
And ryſe with him againe:
Ane holie new life to beginne,
That ſhall for ay remaine.
Neede moues vs daylie this till aske,
For daylie we offend:
Nor can deſiſt from ſinnes task,
Till death of it make end.
Death ſhould be therefore deare to vs,
That ſlayes our deadlie fae:
Lord make it to vs gratious,
When we that gate ſhall gae.

And forgiue vs our treſpaſſes.

As we forgiue them that trespasses against vs.

And as we craue to be forgeen,
So gladlie we *forgiue*:
All kinde offences to vs done,
Or sall be while we liue.
For les nor we *forgiue* and quite,
Our wranges and grudges all:
VVe close on vs thy mercies gaite,
And lyes in wofull thrall.
Thy patience Lord hes na compare,
That so dois vs permit:
This waies to sinne ay mare and mare,
And yet our sinnes remit.
Graunt vs thy children so to deale,
In loue ane with another:
To meikly beare with fault and feale,
And ay *forgiue* our brother.
For all these injuries of men,
That salbe or hes bene:
Are na thing in respect of ten,
That thou hes vs forgene.
Why then should we not for thy sake,
Forgiue all other wight:
And readie be to do the make,
To other day and night.

And leade vs not into tentation

VVhen *Concupiscence* takis conceate,
(VVhilk mother is of sinne)
And opens to the Deuill a leate:
To lay his egges within.
Then hatched is ane hudge mischiefe,
Of sinne and wickednes;
VVhilk wraps vs fauing thy releefe,
In endles wretchednes.
This way *tentation* is wrought,

Infunded be our senses:
Where-with vexation is brought,
To punish our offences.
Therfore good Lord giue vs not ouer,
To Satan and our sell,
Or els but doubt we can not couer,
The burning fire of hell.
But by thy word shew vs the way,
And guide vs by thy spreete:
That we may walke with thee alwaie,
Into thy pathes most sweete.
And keepe vs both from sin & shame, But deliuer vs from euill
And danger of the deuill:
That we may feare thy halie name,
Free from all kinde of *euill.*
Increase out faith, our loue, and hope,
In pray'r to perseuere:
That all assaults we may ouer-lope,
Preserued heall and feere.
Sa for to fight, with Christ our King,
Against his rebels all.
That victours with him we may ring,
In glore celestiall. For thine is the kingdome power & glory for euer and euer.
O Lord thou rewlles all by right,
Of *Kingelie* dignitie:
And onely for the same hes might,
With glore triumphantly.
To thee therfore mot appertaine,
The kingdome, power, and glore,
In heauen and earth, ouer euery thing,
For now and *euer-more.*
Now are we sure what euer befall, Amen.
Thou will grant our requeist:

And

And will performe thir poynts in all,
As seemes to thee best.
To ratifie then and conclude,
Thir askings euer ilk ane:
Both for thy glorie and our gude,
We hartly say *Amen.*

Faith his Oration.

THus when *Deuotion* had done,
Then *Faith* did her succeede:
And said, lift vp your heart abone,
Let God my carand speede.
As I am victor ouer the world,
Sa would I be protest:
The wonderfull effect of Faith. VVith heart full stout and visage bold,
And language grauely drest.
I am a buckler banded weell.
VVith circles wonder sure:
And starker nor the verie steele,
All dintes for to indure.
I am a shield of proofe to sik,
As holdes me in their hand:
No weapons point can throw me strik,
Nor na thing me withstand.
For I do quench the fierie dartes,
Of Sathan sinne and dead:
And quicklie cure the wounded harts,
VVith souerain remead.
I am a rampard to resist,
The crackes of Cannons fell:
Though *Beelzebub* therewith insist,
And all the feindes of hell.
How many wounders haue I wrought,

Well knawin in all ages:
And all my louers ſafelie brought,
Throw fire and waters rages.
I mighty mountaines may remoue,
I may tranſport the trees:
And carie them the ground aboue,
And plant them in the Sees.
I tramp the waters vnder feet,
I ſtenche the deadly ſtorme:
I ſlaken flammes of fire howbeet,
That they were neuer ſ'enorme.
The ſick and ſeare, both heale & feare
I make, the creeple gang:
The dumme to ſpeak, the deaff to hear,
The blinde to ſee amang.
The barren for to be with bairne,
The Virgin to conceaue:
The poore and needie all forfairne,
Both land and geare to haue.
And ſyne my greateſt factes to tell,
I make the dead to riſe:
I ſaue the ſaules from the hell.
And plenniſh Paradiſe.
For Chriſt by me inſinuates,
Himſelfe into the ſaule,
And by his force effectuates,
Thir woundrous workes all.
And like as thus he wrought of old,
Sa now by me he does:
Als great effect as I haue told,
In perſones whom he loes.
Of old indeed mair wounderfull,
Into the outward ſight:

Why faith is forcible.

But maruelles now mair powerfull,
To sik as sees aright.
Faith as effectuall & mair after Christs ascension. then before.
Of old in bodies sensuall,
And in the outward man:
But now in saules spiritual,
Mair effectullie nor than.
For all their haters I destroy,
And quenches helles fire:
I dant the Deuilles that till annoy,
They can haue na impyre.
I make the man that was but nought
A perfite creature:
A merchandise full deerely bought,
Both permanent and sure.
Of darknes I bring out the light,
And heauie lumpes that lyes,
I make them virgurous and light,
To flee aboue the skyes.
And where as men in God his sight,
Were like to ouglie devilles:
In Christ I make them angelles bright,
And voyde of wicked cuilles.
Iustifying faith. For I am *Iustifying fayth*,
And sa the saule assures:
Of God his loue and liuely breath,
Whilk bides and ay indures.
And for my friendes I purchase peace,
And quiet conscience,
And make them intresse vnto grace,
And heauenlie residence.
For I them couple with their Christ,
Who Lord is ouer all:
And will not fayle to keip his trist,

And

And them exalt he sall.
Hurd me not onely in thy hart,
But hold me in thine hand,
And with thy mouth thought thou should smart,
Make me be vnderstand.
For as thine heart for harbring me,
Is halie, just, and right:
Sa mon thy mouth me testifie,
And bring me forth to light.
Then be thou sure to finde th'effect,
And vertue whilk I beare:
To make the reigne with Gods elect,
In heauen for euer meare.
When faith had filled me with loue,
Of her aud her profession:
She set my heart on God aboue,
And taught me this confession.

Right profession of Faith.

A CONFESSION OF THE TRVE IVSTIFYING Faith, conteyning a large paraphrase and opening vp of the Beleefe.

I beleeue in God the father almightie, maker of heauen and earth.

CONfirme me Lord in this trae Faith, and daylie me augment;
Whereof I gladlie giue a compt, in maner subsequent.
And first I say when I confesse, my faith that *I beleeue*;
Because that I, and euerilk ane, by their awin faith mon leeue.
I giue vnto my God his glore, and stedfastly professe,
That he both may and will performe, what euer his promise is.
And there is nathing for them good, but he hes heght his awin:
And dois accomplish euery iot, as best is to him knawin.
God is a Spirite in substance ane, and yet in Persones three,
With humble hear to be ador'd, but curiositie.

In goodnes, power, mercie, wit, and iuſtice infinite:
Eternall *Father Sonne* alike, eternall holie ſprite.
He is the *Father* of his *ſonne*, by whom he creat all:
And *Father* of his awin elect, throw him in ſpeciall.
He is *Almightie* who hes wrought, dois work, and euer ſall,
What euer in *Heauen* or *earth* hes bene, is now, or can befall.
And yet this Lord *ounipotent*, workes nane iniquitie;
VVhen Satan and his ſeruants dois, the work maiſt wickedlie.
For be his mightie wiſedome he, ouer-rules and all directes:
In holines and æquitie, with right in all reſpects.
And ſo the deuill is juſtlie damn'd, and workers all of wrong:
And God is rightlie magnified, his people all among.
He made the *heauen* and *earth* and all, conteined thercintil.
He all vpholdes and rules all, according to his will.
The Spirites whilk are inviſible, the corpes cæleſtiall:
The fyre, the ayre, and waters wak, and globe terreſtriall:
VVith all the furniture thereof, he formed all for men;
Syne man who might by vſe thereof, his maker ſerue and ken.
Yea Sathan with his bealfull band, he made them good and juſt:
But in the truth they did not ſtand, but fell throw pride and luſt.
And ſo became a deadly foe, to God and to the man:
And like a ſubtill ſerpent dreſt him ſelfe to EVA than.
And tempted her that ſhe did eate, and cauſe her husband fall:
And brought them from a bleſſed ſtate, to miſerie and thrall.
And ceaſes not to work ſenſyne, to mankinde all miſchiefe:
But in the gratious prouidence, of God is our reliefe.
VVhereby he hes decreed all, and bringes to paſſe indeed:
VVhat euer can in this life befall, to his elected ſeed.
And in deſpite of Satan dois, direct and keip them ſure:
And brings them to a bleſſed life, whilk ſall for euer ndure.
To whilk they were predeſtinate, before the wo'rld began:
And brought to paſſe in euery poynt, by Chriſt the God and man:
In whom they haue the mightie God, to be their *Father* weete:

So

So that they neede to feare none ill, nor want the good that's meete.
And I beleeue assuredlie, that I am ane of these:
Because in true humilitie, I preasse my God to please.
And doutes not but he will performe, to me his promise just:
Who in the bloud of Iesus Christ, dois onely put my trust.
And findes some feeling of th'effect, of sinne and miserie:
And of the joyes of his elect, and their felicitie.
Infunded by the spirit of Grace, who moues my hart to call
Him *God*, my *Father* and my *Lord*, and loue him ouer all.
And for his sake to loue all sik, as dois him loue and feare:
And that abhorre whilk he abhorres, ay daylie meare and meare.

And in Iesus Christ his onely Sonne, our Lord.

NIxt I beleeue *in Iesus Christ*, who is my Sauiour sweet:
Immanuell, both God and man, the mediator meet.
For being man he hes tane on, the burden that was dew,
To all the sonnes of men and made, our nature of a new. one2
And being God he hes borne out, that burden infinite:
So that tryumphing ouer the deathe, he rose againe in sprite.
He is the true *Messias* that, was promised of old:
Euen *Christ our Prophet, Priest and King*, who for our sinnes was sold.
He hes declared to the world, the whole will of his *Father*,
First by his spirite syne hy him selfe, and last the conforter.
Whom he did send at *Pentecost*, th'apostles all vpon:
And who inspires the preachoures spirites, and godlie euer-ilk on.
He *offered* hes the *sacrifice*, whilk dois appease that yre:
Of God the judge and so vs sauis, from euerlasting fyre.
And be the same he still vs keepes, in fauour of his grace:
And daylie interceedes for vs, and dois our sinnes deface.
He is that *King* that gouernes all, and reignes among his faes:
Whom mightelie he dois defeate, and either takes or slaes.
And dois mainteine his subjects all, in peace and plentie sure:
That free from sinne and Sathans thrall, his honor they procure.
Now it's from Christ that we do beare, of Christians the name:

And if we answere not thereto, we bear'd with meikle shame.
For he hes made his awin to be, both *Prophets*, *Priests* and *Kings*:
To ken his will and others teach, and offer holie things.
To wit, themselues in bodie, saule, in speaking, worke and thought,
To God in prayer, praise and almes, and works by faith out brought.
And fighting seare against themselues, the world and Satans might:
And fostering faith with hope and loue, in holines and right.
But woe to them that takes and beares his halie name in vaine:
For thought at last they call him *Lord*, he sall denie them plaine.
He is that onelie *Sonne* of *God*, in substance naturall:
And I in him adopted sure, for to inherite all.
He is *Our Lord* who hes vs freed, from sinne and Sathans band,
That we should them renounce and be, addict to his command.

Who was conceiued by the halie Ghaist, Borne of the Virgine Marie.

HE *was conceiued* woundrouslie, by God *the halie Ghaist*:
Euen of the substance and the seede, of MARIE *virgine* chaist.
Now mark this mater wounder high, that heauenlie mysterie:
The sure and ground of all our weill, and our felicitie.
Whilk is the angells great desyre, to see and to behold:
Whilk comprehended cannot be, for maruelles manifold.
To wit, the stedfast vnion, with euerlasting bandes:
Twixt *God* and man whilk perfytelie, in *Iesus* person standes.
Who being *God*, a man was made, by power of the Spreete:
And so one *Iesus Christ our Lord*, a Mediatour meete.
Euen when he was incarnate in the wombe of MARIE myld:
And carried in her bowk and borne, to vs a blessed childe.
What hart can rightly comprehend, what tongue can wel declare:
The force of that affection, and tender loue so rare:
That out of all his creatures, mans nature *God* should take,
And of the same with *God* himselfe, one person for to make.
To be set vp on high with him, in heauenlie majestie:

And

And ouer all to ring with him, in glore tryumphantly.
A miracle ſurpaſſing all, a *Virgin* to *conceiue*:
A *Virgin for to beare a child*, a *Virgine* to receiue.
The ſame vpon her knees and giue him ſouk out of hir breiſt:
A *Virgin* to bring vp a *King*, a *Prophet* and a *Prieſt*.
Her Father and hir brother, and hir husband hir ſin,
The ſecond ADAM ſonne of man, and chiefe of all her kin.
And by beleeuing of the ſame, I am *conceiu'd and borne*:
VVithin the boſome of the *Kirk*, and made of ane forlorne
Ane infant of the liuing God, and heir of heauenly glore:
And ſa in perfite happines, to liue for euermore.
For God is fountaine of all good, of life and happineſſe:
And I in Chriſt am knit with him, who truelie dois profeſſe
And leanes vpon the promiſe ſure, whilk made is there-anent
Euen that the father for the ſame, into the world him ſent.
Firſt for to ſuffer for my ſake, and ſo for to preueel:
Ou'r Sathan, ſinne, ou'r death & ou'r the world and ou'r the hell:
And ſyne to *riſe againe* and reigne, ouer all for euermore:
That I might with him die to ſinne, and riſe and reigne in glore.

Suffred vnder Pontius Pilate.

VVHen *Pontius Pilate* gouernour, was of the *Romane* bands:
In *Iurie* land then was our Lord', giu'n ouer into the hands:
Of God (the fearefull judge of ſinne) of *Sathan*, and of men,
Incenſt with yre, with malice mou'd, enuy and great diſdaine.
And firſt into the garden greene, he fought that agonie:
With tychers of the bloudie ſweate, diſtilling fearefullie.
With bitter teares and mightie cryes, and pitifull complent:
He called on his father deere, his wrath for to relent.
Sik was the burden of the wrath, of God vpon his ſpirite;
To ſaue my ſaule from helles fire, and torments infinite.
Syne was he filthelie betrai'd, by IVDAS as we ken;
And by an *Aue* and a *kiſſe*, put in the handes of men.

They

They baund and cuſt and mocked him, and falſlie him accuſed:
They dang and drue him throw the towne, and miſchantlie miſvſed.
Of thornes ſharp a ſcornefull crowne, they thruſt vpon his head:
And ſcurg'd him like a lymmer loune, and damned him to dead.
A heauie croſſe vpon his backe, they layde, and cauſ'd him beare,
All running downe in ſweate and blood, they nayl'd him on it there,
And hang'd him vp into the ayre, with cruell paine but meane:
Forſaken both of God and man, all comfortles aleane.
To gladin him they gaue him gall, full horrible to think:
And for to eaſe his thirſt withall, ſoure vinegar to drink.
And drinking out that dreggie cuppe, whilk he had vndertaken:
He is forc'd to cry, *my God my God, why haſt thou me forſaken.*
Sa when in ſaule and bodie both, he had at length indur'de.
What euer of God the righteous judge, the ſinnes of men procur'de:
When Sathan now had ſatisfied, on him his cruell rage:
And men their wicked will had wrought, and malice done aſſwage:
He cryed, *now all is finiſhed*, and ſo gaue vp the Ghaiſt:
Whereby the crowne of life he wan, and all his foes defaiſt.
Now by his ſufferings in this ſort, I wha beleeues therein:
Am ſurely freed from ſhame and paine, and all reward of ſinne.
Though I be made conforme to him, in ſuffring for his ſake:
I glorie in his fellowſhip, and it for honour take.
For hereby ſall he me vphald, and furniſh me with ſtrength:
And make me through my battells all, victorious at length.
For by his taking I eſcape, his binding breakes my bandes:
His great diſhonour and his ſhame, for honour to me ſtandes.
His burthen makes my back full brent, his ſcurgings is my health:
His crowne of thorne a crowne of glore, his pouertie my wealth.
His murning is my mirrines, his bitter teares and noyſe:
Is balmie dew and fragrant mirth, that dois my ſaule rejoyce.
His nakednes my royall robe, his cruell paine and ſmart,
My ſweete and pleaſant eaſe and reſt, quhilk pacifies my hart:
His woundes ſo deepe and wide to me, are healling playſters ſought:

his

is precious blood my soules sude, and ransome whilk me bought.
is solemne condemnation, before that earthly throne:
all be my absolution, before the judge abone.
nd finally his sufferings all, and painefull cruell passion:
es sau'd my soule from all my sinne, and gain'd me sure saluation.

Crucified.

A Death accursed be the Law, was on the crosse to die:
Sa Christ to take away the curse, he died vpon a trie.
hrow hands and feete thereto affix'd, and perc'd he did remaine:
nd halfe a day thereon did hing, consum'd away with paine.
here was he wounded throw the heart, sa deerely was I bought:
o slay my sinnes whilk heart did thinke, and hands and feete had wrought.
or euen as *Moses* lifted vp, the serpent made of brasse:
Vhereon who so did looke was heal'd, into the wilderneſſe,
eleeued from the cruell paine, of fierie serpents sting:
greater health did Iesus Christ, from this his crosse me bring.
Vhereby he brake the serpents head, and brus'd his venemous braine:
nd pluckt away his sting of dead, whilk multitudes had slaine.
nd so by sectfull force of grace, he cur'd my deadly wound:
nd made me heall and weill that I, for euer his praise may sounde,

Dead

NOw that I might be certified, that he did die indeede:
The speare that perc'd him throw the heart, brought water out & bleed.
Vhereby it might be cleerely kend, his vitall spirits were spent:
is bodie left vpon the crosse, his soule to heauen was sent.
nd so of second *Adams* side, his Kirk and spouse was tane:
nd be his precious lawer purg'd, and made his haly Ane.
And in this death I am full sure, ane heauenly life to finde:
Vhen I sall leaue this mortal life, and all the world behinde.
or by his *Death* my *Death* to me, is made a passage plaine:
o bring me there where happie I, in joy sall aye remaine.
neither think I't hard to liue, nor greeuous so to die:

Sen Christ is both in life and death, aduantage vnto me.

Buried and discended into Hell.

THen was he taken from the crosse, enbaulm'd and boweld fine:
With vnguents and with odours sweete, and spices fallon fine.
Syne wrapped in a linen cloth, and layed in sepulture:
Where humbly he the last degree, of lawnes did indure.
To wit, the darke dominion, and lordship of the graue:
Where diuers dayes his corpes remaind, imprison'd like a slaue.
And all to that effect he might, our mortall graues perfume:
With odours sweete of heauenly life, whereby I doe presume,
With *Iob* to call the graue and muldes, my Father and my Mother:
A mater strange with vnkouth tearms, when I this thing considder.
And that he might persew the death, within his dreadful denne,
And with his dart destroy himselfe, and so the prise to geine;
Ouer Sathan sinne, ouer death and *hell*, and all that wofull band
And tramping in their bellies like, a victor starely stand.

The third day he rose againe from death.

WHen he had past the Sabboths rest, and made all thinges to cease,
He rose from death triumphantly, and brought me perfite peace:
Who justified by faith in him, hes found the free accesse:
Vnto his grace wherein I stand, and gladly dois professe.
This joyfull *resurrection*, sall *raise* me vp *againe*
Euen from the dust of greslie graue, to liue and ay remaine.
Transformed from corruption, & all mortality
To heauenly incorruption & immortality,
By force of his all quickning spreete, wherby I rise from sin,
Euen here in to this present life, a new life to beginne.
And grow vnto the time that death, hath quite my sinnes destroyde,
And sa to the perfection, of life with him conuoide.

And ascended into heauen.

WHen he had oftentimes appear'd, to his disciples sight:
And them instructed how to know, & guide his kingdome right,
Vpon the mount of Oliues he, in all their sights ascended:

And

nd ſa his fathers wark on earth, perfited well and ended.
nd opened wide the gates of *heauen*, whilk for our ſins were cloſ'd,
nd made the Cherubs quite the ſword, & angels meare rejoyſ'd:
o come and take me to my Chriſt, as meſſengers but doubt,
hen ſet with fierie ſword in hand, from life to hold me out.
Sa caried throw the clowd's & *heauens*, he pearc'd the firmament
nd at his fathers glorious throne, himſelfe he did preſent.
here in my nature and my name, to ſit and take poſſeſſion:
Vha puts my truſt in him aright, conforme to this profeſſion.

And ſitteth at the right hand of God the father almightie.

AND now he *ſittes at the right hand*, of *God* almighties throne:
Enjoying high authority, all creatures abone.
or he hes conqueſt hie renowne, and power euerie where:
boue and vnder heauen and earth, the water and the aire.
y whilk he reignes and rules al, as Monarch Lord and King:
hat he his awin redeemed deere, may to his glorie bring.
or he hes height and will performe, them not to leaue aleane:
ut keepe and guid them with his ſprite, vntil the world be geane:
ine to returne and take them vp, with him to heauens glore,
nd I am ſurely ane of theſe, as I profeſt before.

From thence ſal he come to iudge the quick and the dead.

NOw though that Ethnikis, Turkes & Iewes, ſet him at little veall:
And philoſophes hath fantaſied, this world ſall neuer feale.
nd manie millions of men, profeſſing chriſtian-dome,
aliues as though their warkes ſuld neuer, into his *Iudgement come.*
A day from top to tae the rockes, ſall al in ſunder ſheauer,
he ſcoulling hilles ſall quake and ſhake, like ane that had the feauer.
he lift ſall craueiſt be with fire, and vallies all below;
all ſwell and grow to mountaines hudg, of colour black and how.
he Sea ſall all be ſet on fire, and then the hiddeous bands,
f ougly whailes ſall hurle and skarte, vpon the toſſed ſandes.

At noone-tyde of the day the aire, ſall grow ful thick & darke,
The ſky ſa cleere ſall cloth her face, with rouſty cullor marke.
Aboue the ſtarnis that are ſa hie, ſall roll the waters blew:
The ſun ſal veall his ſhining face, with *Phœbus* murning hew.
The ſtarnis ſall fall and couer all, diſorder and the night:
The feare and the deuouring death, the tempeſts voide of light.
The howling, and the skreekes and cryes, of euery liuing thing:
Sall greeuous noyes and horrour great, to ſtalward ſtomaches bring.
Then ſall the iuſt reuenging ire, and dreadfull mortall feade:
Whilk God for ſinne dois beare at men, and hings abone our heade.
Make nathing but a burning kill, of lime of all the world:
As he it but a marraſſe mead, by the deludge of olde.
Then ſall the high triumphand thrones, be ſet for juſtice ſtreight:
Then ſall theſe bookes be brought before, of matters full of weight.
The booke of conſcience to conuict, containing euery crime:
All cleerde and made notorious, be perſon, place and time,
Togidder with the booke of life, whilk names the Lords elect,
Wha ſall be happie then for euer, and bliſt in all reſpect.
O then ſall Chriſt our king appeare, not as he came before:
In ſimple ſhew and baſe eſtate, but in exceeding glore.
Downe from the ſtarnie vouttes he ſall, diſcende with gariſons:
Of winged waggeours monie ſcore, and heauenly legions,
In his triumphall chariot great, with fire-flauchtes compaſt round,
Be juſtice ſtreight and mercie ſweete, convoied neare the ground.
With mightie ſhoutiug trompets noyſe, by the Arch-angell blaſt:
Whilk ſummonds ne man doucht to ſit, bot ſall make all agaſt.
Then ſik wha ſtately were intomb'de, with poliſh'd marble fine:
Alſwell as others mon compeire, and na waies can decline.
Sik whome the waters ſwallowed hes, ſik whome the burning fire:
Be ſmoke hes ſparpeld in the aire, with hir conſuming ire.
And ſik to whome a ſepulture, the wolues and corbies blak:
(Them vſing for their nuriture) their greedie guttes did mak.
Awakened throw their ſleepe ſal take, by inuenture ful iuſt:

Their fleſh, their beanes and members all, and ſa compeire they muſt.
And ſik as ſall be fund aliue, at that great juſtice aire:
Sall at ane inſtant changed be, and meete him in the aire.
And made of ſik a nature as, may ſine for ay remaine:
And be adjudged to weill or wa, to pleaſure or to paine.
For then this righteous *Iudge* of all, he ſall them ſeparate,
And at his right hand place the'lect, at left the reprobate.
And after he haue *Iudged* all, conforme as they haue wrought:
That ane according to their ſinnes, that other deerely bought.
With paiment of his precious bloud, and therein waſhen cleene.
And made full halie, juſt and gud, and ſa accepted beene.
Then ſal he ſentence giue and ſay, vnto that bleſſed band,
VVhilk ſall be ſet in gud array, beſide at his right hand.
Yee bleſſed of my father come, poſſeſſe with me that glore:
The whilk before the world began, for you was laid in ſtore.
But to that other he ſall giue, this ſentence wonder ſaire:
Goe hence vnto that burning lacke, and there for euer-maire,
Indure your torments with the deuill, and ougly findes fell:
Far from the preſence of the Lorde, euen to the fire of hell.
My God in whome I truſt let neuer, thir ſentences depart,
Be night be day, be tide nor time, out of my feeling heart.
That I may flee, thought it be ſweete, the courſe of wickednes
And till imbrace, althought ful heard, the courſe of godlines.
Ay thinking what ſall be that end, of ane, and of that vther,
And printing deepely in my mind, the ſame I may conſidder.
And thou my Chriſt that for my ſinnes, receaued condemnatour,
Grant me at that maiſt dreadfull day, to get abſoluitour.
By finding thee as I haue faith, a certaine trew refuge,
In all my proces ſtanding ſure, baith aduocate and juge.

Amen.

I beleeue in the haly Ghaiſt.

AS I in God the *Father* truſt, and God the *Sonne* ſa ſweete:
Sa ſteadfaſtly I doe beleeue, in God the *Halie Spreete.*

Of æquall ſubſtance power and glore, alike in majeſtie:
Baith with the father and the ſonne, but laſt of perſons three.
In making and in rewling all, the father dois beginne:
As cauſer firſt and principall, and ſine from him the ſonne,
Wha does proceede and all diſpenſe, be wiſe and right direction,
And laſt from baith the *halie ghaiſt*, to bring vnto perfection.
That praiſe of all may be to God, all ane in perſons three:
Creating and redeeming and, in cauſing all to be.
This ſpirit for rewling all the world, is cald the gouerner:
But as he guides the *Kirk* of Chriſt, he is the *comforter*.
Wha working be the word of God, and halie Sacrament:
Maks all the choſen to beleeue, and all their ſinnes repent.
And ſa the *ſanctifier* is, and that adopting ſprite:
Wha ſettes me ſaife in Ieſus Chriſt, throw perrils infinite.
And makes me heire with him in heauen, to raigne and till injoy,
That bleſſed immortalitie, to whilk he ſall conuoy.
Me whome in heart he dois aſſure, I am the child of God,
By him I haue my life in Chriſt, and happie ſure abod.
Into this vaill of miſerie, be whome I conqueſt dead:
And wins the crowne of life in Chriſt, containing all the feade:
Of euery fearefull force or fae, that wald reſiſt the ſame:
For he is *water Oyle* and *light*, to me and *fierie* flame,
To waſh my ſpot, and quench my thirſt, and make me glad and ſtark,
And guide me right in all my waies, and kendle loue in heart.
With full aſſurance in my God, and to conſume my faes:
And by his ſtrength eternallie, me ſet at reſt and eaſe.
For why the father and the ſonne, be him are reſident:
By faith into my heart (whilk dois, my ſinnes full ſeare repent)
As in their Kirk and pallace for, to dwell and to abide,
And ſa can want na gud, nor yet nane ill can me betide.
For this gud cauſe haue I for to, intreate this happie *Ghaiſt*:
With holy meditations, to banket him and feaſt.
And kindle vp the motiones gud, whilk he dois ay inſpire,

And

And aydantly to blaw the coll, and to hald in the fire.
For if by filthines of heart, he be constrayned to flit,
He leaues behind ane ouglie den, for deuills to dwell and sit.

The halie Kirk vniuersal.

THis is the substance of the faith, whilk I haue in my God:
Whom also I beleeue to haue, in all the world abrod:
A *Kirk* that is a companie, and faithfull congregation,
Whereof some are in heauen at rest, & some in euery nation.
Throughout this earth in pilgrimage, in battels hard bested,
And some of his election, yet neither borne nor bred.
This *Kirk* is *Haly* sanctified, with water and with blood,
Whilk from the hart of *Iesus* sprang, when he was on the *rood*.
To wash hir & to make hir faire, therwith he did her sprinkle,
And so present her to her God, but blemish, spot, or wrinkle.
Yet whill she laboures in this life, she is subject to transgresse,
Whilk is the matter of her griefe, her sorrow and distresse.
But God into his daughter deare, sees nane iniquitie,
Nor in his chosen *Israell*, will spy enormitie.
Not luking in her bowk whilk is, with fermikles repleit,
But euer into *Christ* her face, whilk pleasand is and sweit.
Yet her inherent holines, begunne into this life,
It preasses to perfection, throw meikle sturt and stryfe.
And be the quickning *haly* spirit, of Christ her husband deer
Salbe consummat at that day, when he sal nixt appeere.
When she but all impediment, sall do her fathers will:
And all perfyte sall prayse his name, within his holie hill.
For she is tender spouse to Christ, by him ful deerely boght:
For whom against all enemies, he mightie battels fought.
And her hes handfast vnto him, be faithfull sure contrak.
Whereon by faith in hope & loue, she leanes til that he mak,
Her free from all her heauines, her languishing and teare,
And solemnize before the world, that brydel day sa faire.

Of æquall ſubſtance power and glore, alike in majeſtie:
Baith with the father and the ſonne, but laſt of perſons three.
In making and in rewling all, the father dois beginne:
As cauſer firſt and principall, and ſine from him the ſonne,
Wha does proceede and all diſpenſe, be wiſe and right direction,
And laſt from baith the *halie ghaiſt*, to bring vnto perfection.
That praiſe of all may be to God, all ane in perſons three:
Creating and redeeming and, in cauſing all to be.
This ſpirit for rewling all the world, is cald the gouerner:
But as he guides the *Kirk* of Chriſt, he is the *comforter*.
Wha working be the word of God, and halie Sacrament:
Maks all the choſen to beleeue, and all their ſinnes repent.
And ſa the *ſanctifier* is, and that adopting ſprite:
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Her free from all her heauines, her languishing and teare,
And solemnize before the world, that brydel day sa faire.

And wipe away hir dreerie teares, and garnish hir with glore:
That in his wedding chaunber she, may joy for euermore.
The maid that in hir fathers house, betrothed to hir mak:
For loue and langour dwynes away, in sadnes for his sake.
Esteeming euery houre ane oulk, and euery day a yeare:
Till that desired day may dawne, & galland groome appeare.
In ritch array accompanied, with honest friends and braw:
To take and marrie her at *Kirk*, according to the law.
Sa dois this dulefull dame deplore, her dreerie doleances:
Renewing plaints at euery houre, and waries hir offences.
That stayes the comming of her Christ, to set her free at ease:
And honour hir with hie renowne, in spite of al her faes.
O glad, O blest, and happie day, when he shall come in glore:
May her heart rejoyse and say, she needs to murne no more.
This *Kirk* is like to *Noahs* arke, where sik did life injoy:
Wha bidden entered thereinto, when God did all destroy,
For out of this societie, ther's na saluation:
Wherein are safe all sik as liues, be Christes passion.
Wha euer for father hes the Lord, this *Kirk* hes for their mother:
And I am bred and borne therein, brought vp a faithfull brother.
This *Kirk* she is not limitate, sen Christ for her did die,
Be time, be person, nor be place, be land nor yet be Sie.
Baith Iew and Gentle, bound & free, Barbarian and Greike:
The rich the pure, the great and small, in hir are all alike.
Therefore *Catholike* is she cal'd, and *vniuersall Kirk*:
Well knawin vnto God aleane, wha sees in to the mirk.
Now this *Catholike Kirk*, she is but doubt inuisible,
And is beleeued be our faith, be eye insensible,
Saue in hir parts whilk ar the *Kirks*, in euery towne and land:
Whilk hes thir notes wherby they ar, wel kend & vnderstand.
To wit, the preaching of the word, aright and halie vse
Of Sacraments, and discipline, whilk mendes all abuse.
The word into the Testments twa, conteined new & auld:

Be preaching there exponed and at all occaſiones tauld:
The ſacraments, the halie ſeales, whilk vſed well and right:
Makes Chriſt and al his benefites, be ſpiritual force & might.
And ſa that perfite health and life, for to be geene and takin:
Be ſik as with a liuely faith, beleeues the promiſe makin.
And firſt the Baptiſme be the whilk, we are receiued within,
The boſome of the *Kirk* and cleng'd, from all the filth of ſin.
And ſyne the ſupper of the Lord, whilk dois refreſh & feede:
Our inward man, and makes vs grow, in *Ieſus Chriſt* in deede.
The diſcipline whilk dois declare, what office bearers ar:
Into this *Kirk* of Chriſt, and what, for them is neceſſar.
In calling to their charge, and in diſcharging of their cure,
Anent the preaching of the word, the maners and the pure.
Be Paſtours, Doctours, Elders, and be Deacons ſeuerallie:
And joyn'd togidder for the ſame, into their presbytrie.
To keip the doctrine heall & ſound, the Sacraments ſinceare:
The godlie people into peace, the wicked vnder feare.
And that the poore may get that alms, that's for them dedicat.
And ſik as ſtubburnlie rebells, be excommunicat.
And all in ſeemelie ordour done, in publik and at hame:
Baith for the weill of *Chriſt* his *Kirk*, and honour of his name.
Thir are the markes by quhilk I ken, a true ſocietie:
Of *Ieſus Chriſt*, and thereintill, I dwell full happelie.
And ſa that I am in the *Kirk* of *Chriſt* I do beleeue,
And am full glad to die therein, that ay my ſoule may liue.

The Communion of Saintes.

NOw in this bleſſed halie Kirk, wha euer are conteyn'd:
They haue a happy fellowſhip, wel keped & mainten'd,
Be vnitie in God, in Chriſt, and in the holie Spreite:
In word, in faith, in Sacraments, and charitie ful ſweite.
All members of that head, be whilk, they haue redemption:
Their reconcyling, juſtice, and their ſure ſaluation.

Adopted heires, and sa in him, are wise and sanctified:
By newnes of their life in him, their sinnes mortified.
Their common intercession, and sul deliuerie:
From euerie ill, and short in him, their haill felicitie.
For Christ with all his benefits, they bruik be common faith:
And cõmonly of loue they keep, the plaine & plesand paith.
For what they haue, they haue it not, vnto themselues aleane,
Bot for to be communicat, at neede till euerilk ane.
Their counsail, and their conference, & spiritual consolation:
Their prayer, and their sweete rebuike, and mutuall exhortation.
Their helpe, their houses, and their guids, & whatsoeuer they haue:
As euer-ilk ane hes it receiu'd, he vsed for the leaue.
Sa that howbeit by tytle just, they bruik in propertie:
Yet be this vse in fellowship, all is in commontie.
And be this marke I truely trie, that God my father is:
And feeling member of his Christ, am I be loue of his.
Wha reddie am to intertaine, this due societie:
As God the measure and the grace, hes giuen vnto me.

The forgiuenes of sinnes

THis is the gift that dois belang, the Kirk in generall:
Now follows three, that marked are, for hir in speciall.
And first hir sins are all forgiuen, and all hir debts discharge:
And Gods free Image into her, renewed is at large.
Thought Christ for vs hes suffered seare, & payed euery jot,
Yet theresra we ga free and frank, withouten scot or lot.
And thought I wrassell here with sin, in all this warfare lang:
Yet this I haue for victorie, my comfort sure and strang.
That God in Christ hes me forgiuen, baith sinne originall:
And these whilk daylie I haue done, against him actuall:
Sa that he hes forgot them all, and buried from his sight:
And made me free from fault & paine, & clead with Christ his right.
The slaue releeued from gallies beuch, the bearer from his lead:

The prisoner from his heauie bandes, a man from deadly feade.
The seick and seare from great distres, the dyuer from his det:
Was neuer sa blyth and light of heart, nor I this grace to get.
For onely sinne did separat, me from my father deere:
And I by Christ am freed fra that, and knit to him full neere.
A *Dives* of a dyuer made, a rich man of a pure:
A wretched slaue a sonne full sweit, to him wha did me cure.
And finally, ane angel of ane ougly feind indeed:
That all may praise his grace with me, that this dois heare or reede,

The Rysing againe of the bodie.

NOw sa it is that flesh and bloud, cannot the heauen possesse,
Nor na corruption of sinne, as scripture speakes expresse.
But whill we lead this mortall life, we'ar subject ay to sinne:
That stickes vnto the mearch and beane, to flesh and bloud & skinne,
Therefore the Lord hes ordaind sinne, by death to be destroy'd.
The saule to siuer from the corps, and syne to be convoy'd.
Vnto that heauenly Paradyse, the bodie lay'd in graue:
Or vtherwise consum'd and chang'd, till blast of trumpet craue:
Comperance of the same againe, then be the liuely spreet,
Of Christ it salbe raysed vp, him in the cloudes to meet.
Conjoyned with the samin soule, be knot vnlowsable:
And metamorphosed in a state, that is vnchaingeable.
For in a moment at the last, and twinckling of an eye:
The hinmost trumpet all sall shake, and all sall altered be.
The bodies earthlie, weake, corrupt, and ignominious:
Sall heauenlie and immortall turne, full strong and glorious.
The bodies that were base before, and earthly naturall:
They sall be syn'd and made to be, a bodie spirituall.
That as they buire that image of that ADAM made of dust:
They may that image beare of Christ, the righteous and just.
Who sall transforme our humble corps, and make them like to his:
And take them with him vnto heauen, for endles glore and blisse.

Sa certainely I me assure, against the feare of death:
That though he pairt, the soule and bowk, & sa doe cut my breath,
And thogh his graue doe eate my flesh, & wormes doe eate my skin
And though my beans be turn'd in yce, yet nought is tint but sinne
I nathing lose but wickednes, whilk I would haue destroy'd:
And naturall corruption, whilk dayly me annoy'd.
Yea, though aboliſh'd heallelie, I wald appeare and seeme:
Yet in this bodie I sall see, him wha did me redeeme.
For thogh the saule & body pairt, yet Christ with bath abides
Be force of faith whilk neuer feals, what euer them betides.
But apprehends and halds ay fast, that knot and sicker band:
Whilk cast is be the mouth of God, and fastned with his hand.
And sure that quickning spirite of life, sall with my corps remaine:
And when thei'r sifted cleane from sinne, sal set them vp againe.
And Christ my saule with him from heuen, sal bring therin to place
All beautified and made conforme, to him in heauenly grace.
And sa with joy come hame and dwell, therein for euer-maire:
Not in a prison as before, but in a pallace faire.

Life euerlasting.

NOw when my Christ hes judg'd the warld, as I haue said before
Then sall he me and all his awin, take vp with him to glore.
And make me finde accesse to light, was inaccessable
And there inioy that pleasant sight, that is vnspeakable,
Of God the Father in his glore, and heauenly Maiestie:
That face whilk I sall ay adore, and neuer tyre to see.
The tongues of angelles can not tell, the heart can not conceaue:
The thousand part of pleasures whilk, therin I sall receaue.
The haly Ghaist alanerlie, can print them in my heart:
And mak it be my heall delyte, to seek them for my parte.
Fy on the folly of the warld, that spaires na time nor paine:
Na danger of the land nor sea, na tempest storme nor raine.
Na trauell, na consuming care, na pleying sturt nor stryfe:
To purchase things corruptible, and to preserue that life,

Whil

Whilk shortly they mon leaue and end, alas, in endles paine:
And few or nane to seeke this life, quhilk sall for ay remaine.
O *father* fountain of al grace, fra whom this faith doth flow:
O *Iesus Christ* in whom be it, we flooriſh, liue and grow.
To halie spirit the comforter, wha dois the same instill:
Into the hearts of Gods elect, according to his will.
Giue grouth of knawledge to my mind, & fine my hart assure
My will and mine affectiones, reforme and well allure.
T'acknawledge loue, and till obey, a God in persones three,
And sa be *Faith* within thy *Kirk*, to liue eternally.

Amen.

REPENTANCE ORATION.

NOw thus when *Faith* had finiſhed:
Repentance spake at last.
And made me all astoniſhed:
In heart and seare agast.
And chang'd the cheere and countenance:
Whilk I by *Faith* had found.
And kuist me in a heauie trance:
And brought me to the ground.
She set before me sik a sight,
Of miserie and sinne,
Whilk darkned all the pleasand light:
Whilk *Faith* had fetched in.
She plac'd the mirrour of the law:
With wofull malediction:
Before my face my faults to knaw:
And see my just conuiction.
Syne opened vp the gulfe of hell,
And fearce deuouring yre:
Whilk send vnto my saule a knell:
That burnt as hett as fyre.
But after that full motherlie:

Description of remorse.

Right repentance is joyned with faith

She

She tooke me be the hand,
And said my sonne, ryse vp and see:
My sister by me stand.
Faith will not suffer thee to fall:
For all thy foule desart.
But cause thee on thy Christ to call:
And finde his louing heart.
We sisters are inseparable,
About the wark of grace,
To ding thee down as miserable,
And syne to help thy case.
I preach and vrge the law in deed;
But Christ thereof is end.
And he hes payed be his bloud:
For all thou dois offend.
If that thou keip my sister fast,
And stedfastlie beleeue,
Yet I will shew thee all the warst,
That halie thou mon leeue.
Repentance mon bring furth sanctifica-tion and holinesse.
Or thou sall neuer see the face,
Of God in heauens hie,
Nor feell the sweetnes of his grace;
In true felicitie.
For Christ he hes a quickning spreete:
And where he is possest.
Be faith he makes them quick and meete,
To say and do the best.
For he hes made them new againe,
With thir assured markes,
To walk into his pathes sa playne:
With gud and halie warkes.
True repentance hes euer a feeling of sinne.
O mother deere said I and sight.
O then I am but geane,

For

For I cannot come neere the right,
That is my heauie meane.
I finde continually ſik force,
Of my corruption,
That I can ſcarcely get remorſe,
But interruption.
For to lat be that halines:
In thought, in word and warke,
VVhilk of that perfyte happines,
In Chriſt, ye made the mark.
My ſonne ſhe ſaid, I ſee expreſſe,
Y'are ane of Gods elect,
I ſee a ſigne my ſiſter hes,
You brought to good effect.
That ye can ſa renunce your ſell,
And caſt you down as nought.
And all your worthineſſe repell,
Token what Chriſt hes wrought.
For ſure it is, God did not ſend,
His law to juſtifie.
But for to damne and wel make kend,
To man his miſerie.
Nor when be faith in Chriſt he is,
Made righteous and iuſt,
That he to anie wark of his:
Should leane or therein truſt.
But onlie in the ſanctitude,
Of Chriſt the Sauiour,
VVhilk be the ſhedding of his blude,
Vpon him he dois poure.
The force whereof brings forth in thee
That onely as perfection,
To ſee and knaw thy miſerie,

The chiefe perfection of a Chriſtian in this life.

And feele thy imperfection,
And fight and ſtruggle with thy ſinne:
And wicked naturall:
And be his ſtrength in end to winne:
The crowne celeſtiall.
For whatſoeuer is imperfaite:
In thy intended factes,
The Father of his mercie grait:
Accepts it well and takes:
In that maiſt perfyte wark of grace:
Whilk Chriſt accompliſhed,
In whom they may behauld his face:
As fully ſatisfied.
Therefore my ſonne ſet thine intent:
To do his halie will:
And haue thine heart inteerlie bent,
The ſamin to fulfill.
And where that weight hald thee behind:
From compaſſing the wark,
Be *Faith* vpon his back it bind:
For he is great and ſtarke.
And ſee that thou full ſorie be:
For things that are amiſſe.
And preaſſe to mend vnceſſantlie:
And ſa the Lord will bliſſe.

The effects eſterne repentance.

By me thy heart it mon be team'd:
With bitter ſob and ſight,
Thy countenance mon be aſham'de,
For to behauld the light.
As angelick my root is ſoure,
My leaues with dew diſtill,
But yet my licour when I poure,
I glad in heart and will.

And

Therefore of me be maist sollist:
And of my sisters twa,
And certainely thou salbe blest:
And neuer sall awa.
And be thou sure we will not part:
Our companie to braik,
For that would wound thee throw the hart:
And bring thee sone to wraik.
The soure wel tempred with the sweit,
It makes a holsome potion,
Sa I and *Faith* ar wonder meit,
Togidder with *Deuotion*.
The first will find out all in Christ,
The last will praise and pray,
And I with them will keip my trist,
And practise but delay.
Therefore as *Faith* hes wel prepar'd
For thee her blessings all,
And als *Deuotion* hes declar'd,
How thou on God should call.
I for my part will teach thee how,
Thy life to lead aright,
As God himselfe sall well allow,
And seemelie is in sight,
Of godlie men, whais companie,
I onely do commend,
Then learne to liue and sa to die,
That sik thou not offend.
Receiue in sentences concise,
Thir preceptes packed vp,
And thought that Poets all precise,
Me often interrup.
My haill respect is to thy weill,

Thy memorie and eaſe:
And not to ſtick on ſlowand ſteill,
Their dayntie eares to pleaſe.
For this I plainely teſtifie,
I hate in euerie wiſe,
All cunning of hypocriſie,
That maters dois diſguyſe.
And loues the ſimple truth to talk,
In common tearmes and rude,
And therein carefully to walke,
VVith ſpeeches few and gude.

To bee ſong with the tone of Ah my loue leaue me not.

Precepts of repentance, gud and wiſe.

MY ſonne tak tent and leare,
How thou the lord ſhould feare,
And daylie meareand meare,
Lay vp in ſtore.
Thir preceps precious,
Sweet and delicious,
Meete and commodious,
For heauens glore.
First loue thy father hie,
Thy Chriſt that dyed for thie,
The Spirite in Trinitie,
As God alway.
Loue nixt thy neighbours all,
All men in generall,
Faithfull in ſpeciall,
Euen as thou may.
Thy God that creat all,
That gouernes great and ſmal,
Na thing can thee befall,
But be his ſend.

1 Thou ſalt haue nane vther gods but me.

VVha hes elected thee,
Predestinat to be,
Heire of felicitie,
VVithouten end.
Thy Christ that sau'is thee than
By nature God and man,
Prophet, Priest, Capitan,
Giu'n vnto thee.
From condemnation,
Vnto saluation,
His death and passion,
Hes maid thee free.
Thy blessed halie spreete,
That comforter sa sweete,
VVha make the godly meete,
On Christ to stay.
He will thee iustifie,
He will thee sanctifie,
He will thee glorifie,
For euer and ay.
Trust in this God alway,
Earnestlie to him pray,
Obey him daye by day,
VVith all thy might.
Receiue all things from him,
Returne all things to him,
Heartelie thanking him,
Baith day and night.

2 Make ne Image.
3 Take not his name in vayne
4 Keip haly the Sabboth.

Abhor *Idolatrie*,
VVitchcraft and Papistrie,
Swearing and *periurie*,
In any wey.
His *Sabboth* sanctifie,

Heare this word fruitfullie,
Thine onely guyd to be,
Him till obey.

5 Honor thy father and mother.

Honor thy Parents all,
Ciuill and Spirituall,
Alsweill as naturall,
This I thee wisse.
Sa with posteritie,
Honor, prosperitie,
And seruice verelie,
God sall thee blisse.

6 Thou sall do na murther.

Fra malice and euvy,
Purge thy heart speedely,
To bloudie cruelrie,
That is the rod.
Beare with wrang patiently,
Forgiue it heartelie,
If thou wauld counted be,
The child of God.

7 Thou sall not commit adulterie.

Detest *Adulterie*,
Incest and harlatrie,
In mariage honestlie,
Lead thou thy life.
Thine eares and eyes keip close,
From lounrie luikes and voce,
Where grace gais all to losse,
Sik things are rife.

8. Thou salt not steale.

Win thy geare lawfullie,
Vsing it moderatly,
Gods glore and charitie,
Therein expresse.
Chose thou thy calling weil,
Be in it true as steill,

Sa

Sa fall thou daylie feill,
Blessings increase.
Craft, falshood, subteltie,
Deceit and pollicie,
Auarice, vsurie,
See thou forbeare.
Deale thou with ane and all,
As thou wald be delt withall,
Sa grace sall thee befall,
Ay mair and meare.

9. Thou salt not beare false witnesse.

This likewise I exhort,
All sklandrous mis-report,
False witnesse of all sorte,
See thou abhorre.
For why? the tonge that lies,
Or falshod testifies,
The soule with miseries,
Dois pearce and gorre.

10 Thou salt not couet

This counsell I thee bring,
Attour all other thing,
Purge weil thy hart that spring,
Of al mischiefe.
For thereof dois proceede,
Al euil in word and deede:
As thou may cleerely reede,
For thy reliefe.

A parenetick heape of precepts

Be rich with little gaine.
Let hope in God remaine,
The lesse sal be thy paine,
The maire thine ease.
Hate warldlie vanitie.
Like godlie companie,
Sa sall thou nearer be,

Thy God to pleaſe.
Lay thy count with the werſt,
Pryde thee not in the beſt,
Sa ſall thou be at reſt,
Into thy mind.
And thought proſperitie,
Turne in adverſitie,
To take it patiently,
Be weill inclind.
Take all to come fra God,
In things baith euen and od,
What euer betydes abrod,
Be land or Sea.
For be the Father chiefe,
In Chriſt throw thy beliefe,
All things to thy reliefe,
Sall turned be.
Be ware or thou be wa,
Make thy friend of a fa,
when thou art weil hald thee ſa
I counſell thee.
Repreſſe thyne angers rage,
Let thy young luſtie age,
In holie mariage,
Aſſwaged be.
Take aduiſe langſomly,
Execute ſpeedelie,
Perſeuere conſtantly,
Vnto the end.
Be glad in pouertie,
Stout in aduerſitie,
Ware in proſperitie,
Leaſt thou offend.

Serue

Serue God with pietie,
Vse neighbours louingly,
Deall with all gentlie,
In word and deed.
For friend be frak and free,
When he hes need of thee,
As thou wauld he should be,
When thou hes need.
Be thou not furious,
Be thou not curious.
Be thou not quarrellous:
Into thy talk.
Esteeme the best of all,
Speake gud of great and small,
Sa nought can thee befall,
Where euer thou walk.
Neidfull necessitie,
Honest vtilitie,
VVithouten vanitie,
In speach respect.
Thy God to glorifie,
Thy neighbour edifie,
All vther tealles they be,
Foolish but fect.
Be neither bold nor bleat,
Drift not thy time to leat,
Presse neuer abone thy steat,
Although thou ean.
Be humble, meeke and gude,
Of pryde and high denude,
And sa thou sall be lude,
Of God and man.
King *Salomon* the wise,

Hes maire nor twise or thrise:
Forbidden in na wise,
For to be bund.
In anie souertie,
Vnles that instantly,
Thou wald contented be,
To pay ilk pund.
Meate, pastime, drink & glie,
Vse them all mirrelie
With men of thy degrie,
Euen for thy health.
Without impietie,
Without vnhonestie,
Ay very moderatelie,
Euen for thy wealth.
Keepe comely courtesie,
With men of all degrie,
But vse familiarlie,
Meane, gud, and wise.
Be gud to speake with all,
Baith with the great and small,
That nane thee justly call,
Thraward and nise.
Al personnes in distres,
Widdowes and fatherles,
Pure strangers nedines,
See thou releeue.
Remembring what thou art,
And what may be thy part,
As thou in time of smart,
Gods help wald preeue.
All commons recompence,
Greeue not thy conscience,
With

With hope and confidence,
On thy God stay.
Keepe thee from his offence,
Arme thee with patience,
Rest with sufficience,
All will away.
Exerce all diligence,
Put away negligence,
Vse thir with temperence,
In euery sort.
Thine auld man mortifie,
Think ay that thou mon die,
Syne after quickned be,
Heare the comfort.
Faith, Hope, and Charitie,
Wisedome, and Constancie,
Truth, and humility,
Let shine in thee.
Iustice, and Temperence,
Fortitude, and Prudence,
Cleene life and Innocence,
Euen till thou die.
Thy sinnes full sare repent,
And oftentimes lament,
Hope for his merciment,
Throw Christ alway.
Amend thy life I reed,
And day lie liue in dreed,
Of him that coms with speede,
To the last day.
And last this counsaile keepe,
Ilk night before thou sleepe,
With reckning sharp & deepe,

Examine alway.
What thou hes thought or doone,
Or ſpoken out of toone,
At morning, night or noone,
All the lang day.
Drift not, but mend thy mis,
And eake remember this,
Thy heauenly Lord to blis,
When thou dois weele.
Beſeeke his grace I ſay,
To guide thee euery day,
That mair and mair thou may,
His mercies feele.
Now Ieſus I beſeike,
His goodnes infinite,
Grant thee his halie ſpirite,
Wherebe thou may,
Knaw well this dewty,
Practiſe it cairefully,
Runne thy courſe happely,
To the laſt day.
When be his Angels bright,
Conuoyed to his ſight,
For to injoy that light,
Whaire glad thou may,
Praiſe him eternallie,
With his gud companie,
In halie majeſtie,
For euer and ay.

The

The paterne of true Faith and Repentance,
for a prologue to the Law.

A large conference betuixt repentance, faith and deuotion deseruing and discerning the counterfeit Christian for the true and vnfained. Faith speakes againe.

VVHen this repentãce, had thir precepts endit,
She turn'd hir to hir sisters there beside,
And said; I feare least I haue you offendit:
In whome professors dois them maist confide;
Heere will I cease, and quietly abide:
What farder yee will say vnto this man.
Then sectfull faith to speake againe began.

Forsuith my sister, yee mon yet proceede,
And giue our friend, some farder information;
For of your fruits, ther's many stands in neede:
That thinks they haue na doubt of their saluation,
Then let vs make a sure and true narration:
And shew how they are vtterlie astray,
That thinks to bruik me, whair thou art away.

Counterfit Christians.

What is sa fine, that is not counterfeit,
That oftentimes the wrang will seeme the right,
Full manie thinks be faith them justifiet:
And able sa to stand in God his sight,
But being weyed, they are fund fellon light:
And dow not bide the blast of stormie tryall,
Sa their profession endes into deniall.

What parte is there, that hes not Protestantes,
Wha will be readie for the faith to fight:
Whilk are indeede but greedie Cormorants,
And faithles, faillzeing whatsoeuer they height,
Of Christ his yoke, let them anis feill the weight:
They make me blush, and grea-tumly asham'd:
That after me, they suld haue euer beene nam'd.

Go vp aland amangs thir Gentle-men,
And twitch them anis in their particular:
In honour, or in profite, as ye kenne,
If then to me they will not luik a far,
In sacrilege, and bloud, ye'l finde them war:
Nor Turk, or Iew, or Ethnick, Indian,
For to let be a common Christian.

Come to your townes, that dayly hears the word,
And see your merchands, & your martinelles,
Your craftesmen, if they think it but a bord:
What them anents they heare the Gospel telles,
If that the Preacher with their matters melles:
Their common weill, or trading into *Spaine:*
As faithlesse folkes they kyth vnto you plaine.

The best of all, the faith they will professe,
Ciuil christians, And therewith joyne a ciuil conuersation,
Abhorring huirdome, bloud, and drunkennesse:
And other odious sinnes into this Nation,
Men called honest in their occupation.
They loue their neighbour, and their common weil:
And yet of me true faith hes little feill.

For speake to them of God his worshipping,
Or of instructing of their conscience:
Or deale with them in any kinde of thing,
May to their weill or profite work offence,
They scarcely then can keip their patience:
And if they do, they passe you with a nod,
And say let be our conscience vnto God.

And this to speake of people is na wounder,
When

When in the world the veritie to ſhaw,
There ſalbe found of Preachours many hunder,
Wha neuer beleeued the Goſpell nor the Law:
For all the buikes and Scripture whilk they knaw:
And therefore ſall cry open, Lord, at laſt,
When Chriſt ſall cauſe his gate be keiped faſt.

Reprobat Miniſters

Then think it not ynough to beare the name,
Of faith and outward Chriſtianitie,
For manie ſik ſall ſuffer paine and ſhame,
In hell and euerlaſting miſerie;
Yea meickle lighter ſall the torments be,
Of *Sodom* and *Gomorhaes* citizens:
As cleerelie Chriſt vnto *Corazin* meanes.

But try thy ſelfe if thou be weill acquaintit,
With me vnfeyned faith that fruitfull am:
Leaſt all to lait thou rew and feare repentit,
When thou beis cald to ſuffer for the ſame.
Amangſt the Kiddes God will ſeek out the Lame.
And as he warnes thereof thou may be ſure,
He'ill take his fan and quicklie purge his flure.

Three takens then thou mon ſeeke out and get,
If thou haue iudged true faith vnfaynedlie,
Thou mon haue knawledge, and aſſurance ſet,
That euery poynt, dois apperteine to thee.
And practiſe thir, mon cleerely teſtifie,
Vnto thy conſcience, and the faithfull band:
In doing ſa, as God dois thee command.

Three takens of true faith.

For if that either thou be ignorant,
Or dois not ſurely to thy ſelfe apply:

The poincts of faith, whilk thou dois vnderstand:
Or if the same in warkes thou doe deny:
Thou does thy selfe but filthilie bely:
For whair I am, I'm fectfull and not Idell,
To foster vertue and vices for to brydel.

Faith historicall miraculus and Temporall.

There is sum faith that hes the awin delite,
As is the Papists faith historicall,
A gift of faith that woorks the wounders greate:
And faiding faith that is but temporall.
All gifts of God, the ground of gudnes all:
But sik may be in verie reprobates,
And sik as shortly prooues the runnagates.

True faith I mak the righteous man to liue:
But fained faith is fectles, cauld and dead.
Whilk dois in ende that sillie saule mischiue:
Deceaued of the luiked for remead.
Therefore this warning haue I to thee mead:
And sends thee to repentance back agenne,
For thou true faith be hir effects mon kenne.

I'll set before thy face, the true discription,
Of faith vnfeind, that thou may finde indeed:
If thou enjoyes the same, and not a fiction,
That nocht auealles thee in the time of need,
(As thou of me may in the scripture reede)

An exact discription of true faith.

I am a vertue supernaturall,
Ingrau'd be God, into the hearts of all,
That he hes chosen into Christ the King:
Be force whereof they apprehend and brouk,
This Iesus Christ, wha with him life did bring

With

With heauenly ſtore of bleſſings when he tuik
On him our nature: whairin he forſuik.
All kind of reſt, and ſtreſſes did indure:
That he to his theſe bleſſings might procure.

Whereby they reconciled are to God,
And hes acceſſe to grace wherein they ſtand:
His loue in heart infixt, and ſpred abrod,
With peace and joy whilk neuer faithles fand.
Whilk but this faith na man can vnderſtand.
With ſik increaſe of ſpirituall benedictions:
As makes them glore in mids of al afflictions,

Inſpired be their deare adopting Spirit,
Wha to their ſpirits does truely teſtifie:
They are the ſonnes of God their father ſweet
And heires with Chriſt of his felicitie.
Whereof within they feill the certaintie.
With bauldnes for to terme him father deare
Ay whill that Chriſt for their releefe appeare.

Sik full contentment, pleaſure, reſt and joy,
(By theſe infixed in their heart ſa faſt)
They finde that thought in earth they might injoy,
The treaſures of the *Indies* Eaſt and Waſt,
And warldly Kingdomes, all in ane amaſt.
Into their choſe they think it na compare:
With that whilk they doe finde for euermare.

Prepair'd in Chriſt, and preſently poſſeſt,
By *Hope*, that halie ancre firme and ſure: Hope.
Whilk entred is amangs the things that's beſt,
VVith in the vaile in heauen, & there ſal dure,
In euery ſtorme their ſaiſtie to procure,

Patience. With ſetled ſaule abiding paciently,
Till they that full deliuerance ſall ſee.

This force of faith, can not remaine within:
But as the fire it mon ſhew furth the heate.
And as but beames, thou can not ſee the ſin,
Aſcending or diſcending aire or leate:
Loue. Sa of true faith thou cannot ſpie the ſtate.
That into loue hes not hir operation,
And in the warks of true ſanctification.

Euen of repentance, heere; whom I require,
Into this purpoſe farder till inſiſt,
As I haue done conforme to hir deſire,
And I am ſure of God it ſall be bliſt.
Repentance therefore ſiſter deere perſiſt;
Vnles that firſt deuotion haue to ſay,
Quod ſhe, will not repentance purpoſe ſtay?

Deuotion ſpeaketh againe. But for to forder it a little on,
Ther's manie maks a faire pretence of me,
That hes appointed times for their deuotion.
And when that's done, they think them light & free,
Euen for to follow ſine their fantaſie:
As fra my ſiſters I might dwell aſide,
And caire nathing what ſuld of them betide.

Na true de potion without faith and repen- tance. And yet a faithles prayer hes na fecte,
And God before is turned into ſinne:
And prayer ſa to practiſe his reſpect:
That when ſhe ends, repentance dois begin.
Yea we are coupled ſa in loue and kin:
That we ga on ay conſtantlie togidder,

And

And ane cannot be parted from another.

Where faith is, there repentance is but dout,
And whair they are, there only I remaine.
If I be in, they cannot be without;
And shortly for to speake my mind and plaine,
I do detest and fra my heart disdaine,
All sik as hes not this vntayned faith,
And of repentance keepes not close the paith.

Repentance speaketh againe.

Then said *Repentance*, certainely my sister,
Faith hes said all, if it be weill conceiu'd,
And furder till insist ther's little mister,
Except to moone our brother to perceiu'd:
Therefore tak tent and readelie receiu'd,
And for my part this I will ad thereto,
To cause thee ken, what thou hes now a do.

Counterfeit Repentance.

As there is dyners sorts of feyned *Faith*,
And of deceiu'able *Deuotion*:
Sa there is nane in appearance haith,
Of mine effects some little motion.
And yet it's nathing but a notion,
Or counterfeiting of a changed minde,
When it is haill to wickednes inclind.

Terror of conscience

Sa will the minds of men be terrified,
When they committed haue some high offence,
And findes it to their conscience verefied,
And of the wrath of God a feeling sence.
They feare the paine, howbeit they make pretence,
Against the Lord of sinning wonder feare:
And this is cal'd the spirit of seruile feare.

We finde ther's many twitched with remorse,
Sollicitude and great anxietie
Remorse for sinne. And strucken with a feare in hart perforce:
When they haue done a cryme or villanie,
But all is to eschew the penaltie,
And not to griefe that god hes beene offended,
Sa when they scaiep, th'ar neuer a whit amended,

For this their sin, they humbly will confesse,
And of their safety shaw a great desire,
With signes of sorrow, and of heauines,
With teares and asses, and sackcloth in attyre,
With fasting, & what euer can quench the fire
Whilk they sa feare of God his indignation,
And for a time of life ane emendation.

And this we read, of *Pharaoh* the King,
Pharaoh. Of *Achab* aud of *Esau* the profane:
Esau. Wha of repentance yeelded manie sing,
But all in end was fickles fund and vaine.
For it na langer lested nor the paine,
But like the morning dew it did decay:
And like the smoke ascending went away.

A finer sort, ther's also that wauld seeme,
A true repentance rightly to professe:
A finer sort of feined repentance. Wha for a while beleeuing, they esteeme
Of Christ his grace, and godlie halines,
And lightlie tasting of his happines,
And heauenly vertues of the world to come:
They seeme like saintes into the sight of some.

For of the will they also haue a change,

Vnto

Vnto the beſt appearing for a ſpace:
And life & maners, manie waies dois change,
Fra ſins wherein they fear their awin diſgrace:
Before the world, they beare a fallon face,
Vnto the world, and to the miniſtrie,
And weill wald ſeeme the ſame to teſtifie.

Sa *Herod*, when the Goſpell firſt began,
He liked *Iohn* and did him obſeruence,
Perceiuing him a juſt and halie man,
He heard him gladlie and with reuerence,
He mended al, except that ane offence:
And by his counſell manie things he did,
But yet in end, he cauſ'd cut off his head.

The *Galates* wauld haue plucked out their eine,
When firſt they heard the bleſt Evangel tauld,
For burning zeal the lame they wald haue geine,
For their Apoſtle, they were ſa heat and bauld,
But afterward they waxed wonder cauld,
Corrupt in doctrine, languiſhing and laſh,
Began in ſpirit, and ended in the flaſh.

The *Hebrewes* ſeemed to be ſanctifyit,
Into the blood of Chriſt his couenent:
But afterward they trod him vnderfeit.
And *Peter* ſpeakes of ſik as war full bent,
To knaw the trueth and publicklie repent:
As dois the dogs to vomite turned fine,
And as to puddle dois the waſhin ſwine,

Therefore I pray thee now my ſon tak heed,
And for that right repentance then expreſſe,

Or faith will not deliuer thee from dead:
Nor Christ for ane of his will thee confesse.
For notwithstanding sik his name professe,
He'ill say at last, *depart alluterlie,*
Frame yee workers of iniquitie.

The paterne of true Repentance.

Receiue the paterne then of true *repentance,*
And her alwaies into thy deeds declaire,
And keip with me thy daily sure acquentance,
For this I am in sum but speaches maire,
First from my Elder sister *Faith* sa faire,
I ay do flow, and sa she is my mother,
Howbeit as Sisters we ga ay togidder.

Sa I reforme the faculties within,
The motions of the mind and haill affections,
At memorie in thought and will beginne,
And syne declaris in word and intill actiones,
In euery poynt I giue directiones;
That all be done in pietie and loue,
As in the presence of the Lord aboue.

And first the loue of God, I make it kend,
Be louing that whilk he dois loue indeed:
And hating whatsumeuer that dois offend,
His majestie, the whilk I feare and dreed;
And this I kythe be helping ay at need,
My neighbour, namely, vnderneath the rod,
Wha schaw'd not then, he cannot loue his ood

I patientlie do likewaies suffer wrang,
And preasses ay to recompence with gud.
I freely doe forgiue, and let it gang,

Re-

Remembring weil the price of Christ his blud
The whilk wha euer beleiued, and vnderstud,
Though neuer sa high, that injurie did reak,
He wald it freelie pardone for his sake.

I sla that auld corrupted man of sinne,
And quickens vp the new to holines,
Relenting neuer when anis I do begin,
But preassing to the end with constantnes:
With mickle strife and fighting I confes,
But hoping ay to tryumph at the last:
And sa with me the time is spent and past.

Against the deuil, the warld & wicked flaish,
I intertein this spirituall debeat,
Susteining manie fearefull chok and braish,
Be vertue of that armour haill sa feare,
Of Christ the King, wha hes the faes defeat:
And namely, be the force of fectful *Faith*,
And be *Deuotions* earnest feruent braith:

And euermair I haue a tentiue care,
For till eschew all kinde of Gods offence,
If I offend I rue it wonder sair,
Not fearing for the wrathfull recompence,
Of hunger, sword, nor of the Pestilence,
As that I should offend my father sweeit,
Wha burdings me with bleisings infinite.

And finally, that I may make an end,
And not be dreech in declaration,
Least that I passe the bounds I do pretend,
In this my hollonie exhortation:

True Repentance meditates the Law of God day and night

I day and night haue meditation,
And exercise in God his halie laws,
Whereof thou sall receiue a paraphrais.

That thou may hailie haue in mind his law
And euery precept thereof ken aright,
And set thy selfe the same to kepe and knaw,
Be bearing it in breest baith day and night,
That it may be a lantarne and a light,
To lead thee first to Christ his worthines,
And syne into the pathes of halines.

This is that onely way to life and blisse,
And therefore hauld it as we do thee teach,
Thou wilt but perish, and thou passe fra this:
How slee and sweitly euer Satan sleatch,
But tak thou tent what godly Pastours preach
And in the Law of God set thy delite,
And be his grace the wark he will perfite.

And sa to God wha is our heauenly Lord,
And Iesus Christ, we heartly thee commend,
Wha of thair grace and mercies may accord,
Their halie spirit, into thy saule to send,
There mightely to wirk withoutten end,
The fruits of these our counsels euer-ilk ane:
First *Fayth*, and syne *Deuotion*, said *Amen*.

ANE AMPLE AND PLAINE PARAPHRASE PRO-
poned be Repentance, vpon the ten Commands.

THE PREFACE.

WHen God had plagued *Egypt* land, & all his wounders wrought,
And with a mightie hand from thence, his people safely brought
He led them in the Wildernes, euen like a flock of sheepe:

And gaue his law on *Sinai* mount, whilk they suld learne and keepe.
In fearefull forme and horrible, the same he did proclame
To make his justice terrible, and magnifie his name.
Most like a mightie soueraine Lord, not onely to command:
But with a force invincible, to execute fra hand.
Wha had the heauens, the earth and aire, the water & the fire:
To be reueng'd on rebels all, in his consuming ire.
And for to let the people ken, and cleerely testifie:
That he gaue not his halie law, them for to Iustifie:
But for to humble them in heart, with terrour feare & dreede,
And make them seeke to Iesus Christ, throw misery & neede.
Then early after mornings spring, the sounding noise brake out:
The fire flauches, & the shoures sa thick, did cleath the mount about.
The trimbling tract of trumpet blast, full terrible did toone,
And *Sinai* mount all set on fire, yeeld reek and smoke aboone.
Sine into fearefull flamming low, the Lorde came downe from hie:
Whilk randred reek sa thick and black, as ougly was to see.
And meade the mountaines all for feare, to tremble quake and shake:
And people sare astonished full faine to bide abacke.
For God be *Moses* had prescriu'd, about the mount a borde,
That neane suld rashly come within, to gaze vpon the Lorde.
Vnles they wald be ston'd to death, or stricken throw the hearts,
With the supernall thunderers shafts, and dwarfe and deadlie darts.
Yea *Moses* heart was made to quake, and mouth was caul 'de to crie:
I shake and tremble al amaz 'de, sa seare a fraid am I.
For thunders thick about that hill, like Cannons roar'd and brack,
But when the Lord put out his voice, they seem'd like pistols crack.
Sa feare fully ~~did Iehouah~~ Iehouah, proclaime and preach his law,
To danton mans corruption, and ~~to~~ make him stand awe.
Thus thundring from the mountains top, amiddes these flames sa fell
He pearc'd that people throgh their heart, with many sounding knel.
And said cast downe your hautie hearts, and dight your ditted eare;
And harken to my perfite law, with reuerence and with feare.

I am the Lord thy God that brought thee out of the Lande of Ægypt, and out of the house of bondage.

I Am the great *Iehoua* wha, makes all things for to be,
All full and perfyte in my-selfe, and all things are in me,
Wha am, and was, and sall be ay, maist halie, true and just,
Almightie God and bountifull, releeuing sik as trust,
And puts their confidence in me, my mercy, truth & strength
A fearefull and consuming fire, to all my foes at length.
This cleerely kythed in thy sight, and prouen mightelie,
I haue, in stretching out myne arme, and setting thee sa free,
From slauerie and that bondage yok, of cursed *Egypts* land:
Whair vnder lang with carcage pinde, your clagged feet did stand,
When I did strik with fearful plagues, king *Pharo* & his forces,
And last overwhelm'd him in the sea, his charets & his horses,
With these maist wondrous water walles, returning to their place,
VVhen ye were set in saftie free, from them that did you chace:
For I did mak your passage dry, and led you throw that see:
And brought you to this wildernes, whair ye might worship mee:
And this I did to signifie, that great deliuerance:
Whilk sall among the nationes al, my mercies rich advance,
VVhen I sall that Messias send, as I haue promised,
To satisfie for all your sinnes, and pacifie the head,
Betuixt mine awin elect and me, and sa to set you free
From Sathan, sinne, from death and hell, and all your miserie.
Be whom when I haue led you through this mortal wildernes:
Ise bring you to that holie land of heauenly happines,
And swa by just authoritie, may I giue you command:
And ye of detfull duetie, are bound thereat to stand.

I. Command.

Thou salt haue na vther Gods before my face.

FIrst then see that thou ken me right, my nature, names & actiones,
And cleaue to me with al thine heart, thy wil and thy affectiones,

See

See that thy memorie and will, thy factes and motiones all:
Thy mind and thine affectiones all, what euer thee befall,
Be carried towards me and set, on my beneficence,
Vpon my presence, grace, and loue, and high preheminence.
And that all times thou haue in mind, my presence & my loue:
Thou joy and haue delite in me, all creatures aboue.
Thy loue, thy zeale, and hearts desire, thy hope and confidence,
Thy faith, thy feare, thy care, thy trust, and all thy reuerence,
Be set on me aleane, and that thou walk continuallie,
In holines throw all thy life, in feare and loue of me.
Sa that thou finde and feill thy wordes, thy deeds, & euery thought:
Be me, my wisedome, providence, and blessing euer wrought.
Instructing and directing, and in fighting for their end: *fouteris*
And in compair of me see that, this world thou vilipend.
And stand in feare for till offend, my godlie majestie,
And think my wrath the greatest euill, that can betyde to thee.
Whilk may thee moue with waikrynes, to watch ouer al thy waies
And interteine my presence sweit with thee in heart alwaies.
And see thou flee the vyces whilk opposed are to thaes,
And stryue against them mightelie, as with thy deadly faes:
As Athiesme, and Idolatrie, hypocrisie, and pryde,
Distrust, and infidelitie, dispaire, and grudge beside.
The want of feare and loue of me, in careles secure,
Or mair nor me, to feare or loue, a mortall creature.
The setting of thy hearts delight, on warldlie vanitie,
The spending of thy thought and cair on sensualitie,
The wandring after Satanes waies, throw foolish ignorance,
Or seeking out his subtilties, thy matters till advance:
The giuing to the deuill, or from him taking any thing,
His feare or trust, for sa to thee, he sall be God and King.
Eschew all those and vthers whilk are great and manifauld:
Whilk thought that they be fallon rise, yet cannot weill be tauld.

II. Command.

Thou salt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in the heauen aboue, or in the earth beneath, or in the Waters vnder the earth, thou salt not bow downe to them nor worship them: for I am the Lorde thy God, I am a Ielouse God, that visites the sinnes of the Father vpon the children, vnto the third and fourth generation of them that hate me, and shewes mercie vnto thousandes of them that lawes me and keipes my commandements.

THese dueties my person craues, as I haue thee inform'd:
Whilk chiefelie aught aboue the rest, and first to be perform'd.
Now nixt see that ye carefully, do exercise the meanes,
Prescryued for my worshipping, as rightly appertayines.
With feetfull operation, and earnest indeuore,
Of mind, of memorie and will, and all the hearts store.
And that aboue all earthly thing, all profite and delite:
To wit, my titles, names, and styles, my workes, and word perfite:
My seruants, and my sacraments, in prayer, faith, & praise,
In vowes, and mouthes confession, and fast solemne dayes:
And in the halie treasures vse, that should suste ine the puir:
And make the halie ministrie, meet for to seruc their cure:
And vsing of the lot, and in enduring chastisements:
And siklike meanes, as of the word, of God is euident.
But see thou vse nane vther meane, then ordeined is be me
Nor forge nane other to thy selfe, nor is requir'd of thee.
And namely, see that thou be ware, me for to represent,
Be any kinde of imagerie, of things in firmament,
Into the heauens aboue or that is in the earth belaw,
Within the water, or the ayre, or whatsumer thou saw,
For I am lik na creature, nor nane is like to me:
Inuisible and heauenly God, in maikles majestie,
Therefore thou sall not sik adore, or worship anie wayes,
Nor that whilk justlie me belangs, ascriue to them the praise,

And

And see that all vnlawfull meanes, thou vtterly detest,
All persones, places, rytes, & times, where Satan slight is past,
All Idolies, and vnleesum artes, and curiositie:
All witchcraft, charming, conjuring, and all Necromancie.
All juglarie, & strange conceites, consulting als with sprites
Or in applying vnto these my word or benefites.
But see thy soul, & bodie baith, in word, in thought, & deed:
Thy life, thy land, thy guds, & gear, thy seruants & thy seed.
In place, and time, and actiones al, be ruled in my feare:
And be imployed as thou mayst best, my seruice do & leare.
For I thy Lord and husband am, & thou & al that's thine,
In propertie by title just, I do acknawledge mine.
And cannot suffer them to be, imployed for vthers vses,
But mon be mou'd with jealousie, to punish sik abuses.
Euen visiting the fathers sinnes, vpon their bairnes behind:
Vnto the ages, third and fourth, of sik as I do finde:
To be the bruid and traid, the way of wicked predecessoures
For sik are haters of my name, impenitent transgressoures:
As I vpon that other part, safe manie thousand saules:
In pietie and compassion, that on my name do calles.
Wha testifies their loue in heart, vpon my mercie bent:
In preassing daylie for to do, my iust commandement.
Then if that either threatnings feare, obedience may procure
Or promises of mercie sweit, thereto may thee allure,
Thou hes the choise of life or death, of weilfare or of wae:
I wish thee heartlie chuse the best, and let that other gae.

III. Command.

Thou salt not take the name of the Lord thy God in vaine, for the Lord will not hald them guyltles that takes his name in vaine.

THir lawfull meanes, ar cal'd my name, whilk I commend to thee
And this is now my thrid command, the same to sanctifie,
That is to vse them all aright, that rightly thou may serue:

And worſhip me in holines, and ſa thy weill preſerue.
This right and holie vſe thereof, conſiſtes into three,
All flowing from the feeling of, my fearefull majeſtie:
Firſt, that thou rightly be prepar'd, before that thou beginne,
And come not raſhly in my ſight, for to augment thy ſinne.
Nixt, ſee that thou be weill diſpoſ'd, when thou hes them in hand:
And ſee that thou be ſet in earneſt, to do as I command.
For till eſchew that fearefull curſe, pronunced them anence,
That dois my wrak deceitfully, with ſluggiſh negligence.
The third, that thou bring furth the fruit therof, when thou hes done
In feare and loue of God thy Lord, wha ſees thee from abone.
Confirme to euer-ilk actions ſtateas dois the ſame accord:
That thou like fertill land may get, a bleſſing of the Lord.
And on this waies ſee that thou vſe, my word and ſacraments,
My workes, my ſtiles, my praiſes, and thy pray'r and juraments.
When that thou faſtes, or dois rejoyce, or dois confeſſe thy God,
When that thou contributes, and when thou vnder-lyes my rod:
At meat, at drink, at exerciſe, and all thy buſines,
Baith into publick, and at hame, what euer to do thou hes,
Thou vſe, and ſpeake my halie Name, with tentie reuerence:
In feare and dreddour of my wrath, and of my juſt offence:
Then perjurie, and ſwearing vaine, and negligent miſſuſe,
Of God his word, his warkes, and names, eſteeme it great abuſe.
By cuſtome, ſporting, earneſt, or mowes, or any wicked ſort:
Eſchew, and ſharply it reprooue, when euer it comes athort.
For vtherwaies thou takes in vaine, my bleſt and holie Name,
And make thee guiltie in my ſight, to ſuffer paine and ſhame.

IIII Command.

Remember that thou keipe halie the Sabbath day, ſexe dayes ſalt thou labour and doe all thy work, but the ſeuenth day is the Sabboth of the Lord thy God, in it thou ſalt do na maner of wark, thou nor thy ſonne, nor thy daughter, thy man-ſeruant, nor thy maiden, thy cattell nor thy ſtranger that is with-

in

in thy gates, for in sex dayes the Lord maid heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

THir offices and duties are to be kept alwaies,
But namely, see thou them obserue vpon *the Sabboth daies*
Remember weill to sanctifie the *Sabboth day* aright,
(That is the day of halie rest) and walk into the sight,
Of me wha hes it *sanctified*, to thee for that effect,
That thou should rest from all thy works, and halelie direct,
And set thy selfe to work my workes, in loue and holines,
In praying and in praysing me, with heartie thankfulnes.
To learne my word, & think vpon my works sa wounderfull,
In heauen and earth, and how to thee, I haue bene mercifull:
In sparing of thy sinnes sa great, and granting thee to leeue,
And to enjoy my blessings all, that might thy need releeue.
And serue vnto thy profeit and thy pleasure al the oulk,
Anent thy familie and turnes, thy gudes, thy saule and boulk,
And set thy selfe for loue of me, to help whair there is need:
In bringing furth the fruites of faith, & mercies wark indeed.
Instructing of the ignorant, comforting of the waik:
Bestowing almes on the puire, exercing for my saik.
All lawfull meanes of worshipping, prescriued heretofore:
In godlines and charitie, that may advance my glore.
Ful *dayes sex*, thou may weil *wark*, the warks of thy vocation,
But on the *seuenth* be haill vpon, thy God and thy saluation.
And yet the bodies need, may mak thee vse the *Sabboth day*,
In time of great necessitie, but not in sport nor play:
Like as the foolish indigence, and hir difficulties,
Requiris a part of euery day, for godlie exercies.
And sa sall cease the ceremonie, and substance firmely stand:
Anent a speciall time requir'd, in this my fourth command:
That ane of seuen be giuen to God, all heallie seperate,
And eik of euery day sum houres vnto him dedicate:

Thou sall solemnlie keepe the day, of Christ his resurrection,
When legall signes and sabboths sall, obtaine their full perfection.
Professing that in Iesus, whome the father loued best:
Thou perfitely hes purchased, ane euerlasting rest.
Sa sall my seruants sanctified, pray Christ on euerie day:
At morning, noone, and euening tide, and sa doe thou I say.
And this commandement I giue, not onely vnto thee:
But to thy children, seruants, and till all thy familie:
To cattell, and to strangers, that are ludg'd within thy gates:
And sa to whomsoeuer that thou, within thy house receates.
For worried sall thy children be, vnles they me obserue:
And if thy seruants serue me not, they cannot truely serue.
Thy cattels warke will draw away, thy folks from seruing me:
And godles strangers may be soone, exampels euill to thee.
Then see that thou my *Sabboth* keepe, to cause thee vnderstād.
My halie will, and till obey, what euer I thee command.
For gif that thou neglect the same, thou cannot but rebell,
By ignorance, or Satans slight, and sa be cast in hell.
My awin example I doe set, for this before thine eyes:
In dayes six I create all, that heigh or low thou sees.
The heauen, the earth, the sea and what conteined is therein:
Where I might als soone ended al, as I did them beginne.
Sine on the seuenth I rested me, and blest that halie daie,
And hallowed it that sa it might, be kept be thee alway.
Sa that to breake my Sabboth is, profanely to deny,
Me to haue creat all the world, and sa for to defy,
My heauenly majestie, and make my hate displeasure burst:
Thee to consume out of my sight, as execrate and curst.

V. Command.

Honour thy father and mother, that thy dayes may be long in the land whilk the Lord thy God hath giuen thee.

Now to conclude the dueties al, that properly perteene,
Vnto my selfe, and sa pack vp in sum, what al does meene

To

To wit, to loue me Lord thy God with all thy saule and mind
With all thine heart and vttermost, be constantly inclinde.
Mine other greate commandement, is for to helpe and loue,
Thine enemie as well as friend, wha serues for thy behose.
For I did loue thee first when that, thou wes my wicked sae:
That ye may then my children be, to all, see yee do sa,
See first thou haue a louing caire, vpon thy common weel.
A liuing member of my Kirk, that thou thy selfe may feel,
And think thir greater dueties, thou ought in generall:
Then these whilk I hereafter sall, commmand in speciall.
Now then see that thou reuerence, defend & weill maintaine
That ordour gud and profitable, whilk hes establish'd beene.
Be me in gudnes, wisedome right, in all affaires of men:
Whilk namely needeful for your weil, is both to keepe & ken.
This ordour does consist of sik, wha are superiours,
And others set an vnder them, as their interiours.
Let euerie ane an office haue, within this order fine,
And rightly called therevnto, be ordinance diuine.
Let sik as are superiours, command and recompence,
According to my haly will, with dew preheminence.
With fatherly affection, and godlie grauitie,
With lowre and awfull indulgence, and douce austeritie.
Sa let the Pastor, Doctor, and the Prince, and Magistrate,
The parent, Maister, Husband, and the aged fortunate.
Behaue them selfe with loue and care, in all their indeuours,
And euery point of ductie, to their inferiours.
Againe let all inferiours submit them and obey,
And to their just superiours their dueties repey.
With humble heart and reuerence, in ordour but offence,
For neither gaine nor punishment, but loue and conscience.
Sa let the children and the wiues, the people and the flockes,
The subjects and the seruants all, and euerie vnder folkes:
Respecting sorte and circumstance, in person time and place:

Let them obey and honour giue, in euery lawfull caſe.
In ſeruice, tribute, ſuſtenance, and due beneuolence,
In obſeruance, and loyaltie, and comely reuerence.
Let ſik as equal are in rank, liue cherefully togidder:
And ſine wha beſt may ſtand in ſteade, & honor ane anodder.
Sa ſall your life prolonged be, within that pleaſand land:
Whilk I haue promiſ'd vnto thee, performing my command.
Or if thy dayes be curted ſhort, into this wildernes:
Thou ſalt injoy a life for euer, in heauenly happines.

VI. Command.

Thou ſalt doe na murther.

AND this is that whilk thou mon doe, to keepe ſocietie,
In publict weill, and in the Kirk, for mans vtilitie:
In common and in generall, as gudlie ordour craues:
Now follows the cõmandements, whilk thou of me receaues
For ſauing of the life of man, his perſon guds, and fame:
And purging of that filthy ſinke, of ſinfulnes and ſhame.
That precious life whilk I haue put, within your bodies weak
See that thou keepe into thy ſelfe, and neighbour for my ſake.
In vſing euerie lawfull meane, thou can for that effect:
Your wit, your ſtrength, your friend, and gear, and helpe in al reſpect.
With fauour filled and gud will, with alm's and charitie:
With naturall compaſſion, and with Hoſpitallitie.
With patience, meekenes, modeſtie, appeaſing all debate:
Avoiding anger, quarrelling, and euery hoat conceate.
All *murther* of the heart, and tongue, & hand, ſee thou eſchew
Inuie and malice, miſreport, and ſtrakes whilk thou wilt rew.
Be nather art, nor parte, nor red, nor counſallor therein:
Conſenting, and allowing, makes thee guiltie of that ſinne.
For I will righteouſlie require, the bloud out of that hand,
That dois it ſhed, and for the ſame, will ſurely plague the land.

VII

VII Command.

Thou salt not commit Adulterie.

NOw kepe thy person cairfullie, all holie clean and chaist,
That there may make his residence, my gud and holie Ghaist.
Be moderat in meate and cleath, in singing and in play:
And let the feare and reuerence, of God thee guyd alway.
In lawfull mariage vnto me, steir vp thy haly seed:
I will it blesse and sanctifie, and help it ay at need.
Represse the lust or youth and age, and tentelie attend,
Vpon thy senses ane and all, they cause thee not offend.
Giue not the first fruit of thy loynes, to sathan as his slaue:
For that may bring ane heauie curse, fra me vpon the laue.
But harlatrie and incest, and all kind *Adulterie*,
Abuse of bodie with thy sex, and beastlie villanie,
All vantones, and vanitie, and gesting till allure,
All baudrie, busking, and excesse, that may the same procure.
In heart, in eye, in mouth, and in thy doings night and day:
See thou detest into thy selfe, and others euery way.
For sik polluted persones as, delytes themselues in this,
Can neuer enter into heauen, for till enjoy my blisse.

VIII. Command.

Thou salt not steale.

AND eightlie see thou conquest weill thy land, thy guds & geare,
And vse the samin lawfully, with thankfulnes, and feare
Of God, that giuer is of all, receiuing all frame:
And be the right and cheerefull vse, returning all to me:
And to mine honour, wha it sends, wha dois it euery tyde,
Within this vniuersall world, for euery thing prouyde.
Then take thee to thy calling just, and therein truly tred:
That be thy labour thou and thine, may nurish'd be and fed.
For idlenes is thift, but doubt and mother vnto sinne:
And sik as workes not should not eate, howbeit of noble kinne,

In bying, ſelling, giving, and in taking in my ſight,
In meate and meaſour, borrowing and lenning, do the right.
In ſetting, and conducing, and contract, and permutation.
In diſtributing for the neede, and into free donation.
As thou wald wiſh that others did to thee, doe thou to them.
Sa ſall not thou in thy affaires, incur my curſe and blem.
Bewar thou hurt the common gud, or ſacrilege commit,
Or byting vſurie for till vſe, whilk I cannot remit.
Away with auarice and greed, and pinching niggardnes:
With ſubtill falſhood, wrinch, & will, to purchaſe welthines.
But preaſſe to be content with that whilk is ſufficient:
And on my gudnes leane, that is for all things prouident.
Make honeſt coſt and neceſſar, and ſpare and keepe the reſt,
And ſpend on things are profitable: for welth this is the beſt.
See with the fineſt of thy gudnes, thou ſerue and honor me:
And of my worſhip and thy weill, ſuſteine the miniſtrie.
Releeue the pure and fatherles, and ſtranger ſad in heart:
The widdow and the priſoner, let them receaue their part.
Let common weill and magiſtrate, reporte their due and fine:
And that whilk then remaines behinde, thou may lay vp for thine.
And euer remember ſa to paſſe, throw thinges temporall:
That for their loue thou loſe not theſe, that are perpetuall.

IX. Command.

Thou ſall not beare falſe witnes againſt thy neighbour.

THe penult precept whilk I giue, is to preſerue the fame,
Of thee and of thy brother baith, abroad & als at hame.
See that thou nather think nor ſpeake, but that whilk is of trueth,
And when thou heares of things amiſſe, thereof ſee thou haue rueth.
That done and ſpoken doutſomlie, interpret to the beſt:
And let na euill ſuſpition, with prejudice poſſeſſe.
Thought in appearance probable, make thee to ſpeake the warſt,
But in a gud conceate of all, thy neighbours ſtand thou faſt.

VVith

VVith silence buriyng secrecte things, that are not necessar:
For to be kend and spoken of, and things that needfull are.
See that thou speake them sparingly, in loue and reuerence:
And be not blyth to blase abroad, thy brothers just offence.
But pitie him and lift him vp, and say vnto thy sell:
They sicker fat, and stood full sure, that neuer sleede nor fell.
Backbiting, slander, falsehood, railes, and lies, put far thee fra:
Remembring weill the mouth that lies, the sil lie soule dois sla.
O then be war, at judgement seate, in priuate, or abrod:
Thou be a witnes false, for till incur the wrath of God.

X. Command.

Thou sall not couet thy Neighbours wife, nor his oxe, nor his asse, nor na thing that is thy neighbours.

AND last I will thee paine fullie, to purge that sinke of sinne:
And cleng the fountain, & pluck out that roote that sticks within:
Whair-fra the filthie gutters flowes, and bitter blades proceeds:
That cursed concupiscence, whilk a beilful bairne time breeds.
The deuill the father is of sinne, this lust she is the mother:
In objects, as in whurilli bed, this couple meetes togidder.
With filthie burning appetit, incenst, she thinks it sweete:
But sowre and shamefull at the last, it makes hir mourne and greete.
Sine suddainely she dois conceaue, and growes full great with child.
And at the last is brought to bed, polluted and defil'd.
With multitude of monstrous sinnes: infect and earth and aire:
Ascending and obscuring darke, the hailsome light and faire.
The beames of my countenance, and fauour of my face,
And makes me in my wrath to take, these thunderbolts to chase.
Sik ougly monsters fra my sight, and cast them into hell:
VVhair they may with their father lie, in fire perpetuell.
To seeke thy righteousnes in Christ, thy nature to renew:
And sa that halines of life whilk after dois ensew.
And therefore this my last command, ingraue into thy minde:

And it to practise in thy spirit, be carefully inclinde:
To hald my halie Ghaist within, with godly meditations;
And keepe thy sences dutres without, avoyding all occasions.
May make that loue for to repaire, or gif he crattely,
Conuoy himselfe within thy breft, expell him speedely.
Or gif that throw thy negligence, he meddle with his match:
Thou set thy selfe incontinent, his spawning to dispatch.
And slay that first conception, within thy mothers wime,
Or gif it happen to be borne, and brought out to the time,
Thou indeuour with all thy might, these deuils for to destroy
Or be thou sure they will increase, and dayly thee annoy.
And gif ~~that~~ thou let sik pages spring, & serue their father lang
They will not misse to murder thee, and like a mischant hang.

The Conclusion, conteining the vse of the Law.

NOw when the Lord in speaches short, had all thir things declar'd
Of solid steane he tables twa, vnto himselfe prepar'd:
Wherein these precepts he ingrau'd, and writ them with his hand,
To *Moses* sine presented them, and gaue him in command.
To ga and sight his peoples sinne, wha leate had hard this law,
Proclaim'd be Gods awin fearful voice, that he might marke & knaw
What it had wrought into their hearts, and wicked naturall,
Whase obstinate rebellion, had kythed in their fall.
And had set vp in place of God, the wark of their awin hand:
And I cry'd, behald the Gods that brocht vs out of *Egypt* land.
But when that *Moses* heard their noise, & saw the golden calfe
And mischeefe of Idolatrie, in anger, wrath, and chalfe.
The tables at the mountains feete, did breake, & sword did draw,
And wrought the vengeance of the Lord, with feareful ouerthraw.
And sine returned vnto God, with instant hearts desire:
And ceassed not till he had quenschi'd his hote consuming ire.
But when *Iehoua* slow to wrath and full of sweete compassion;
Of pietie, grace, and mercies store, had made his declaration:

Then

Then bad he (*Moſes*) dreſſe of new, two tables ouer againe:
Wherein he writ the ſamin law; whilk ſuld with them remaine,
Weill keeped in the Golden arke, the figure cleere of Chriſt:
Whilk guided them in wildernes, to euerilk iurneis triſt.
Wherein we gather of the Law, of God the double vſe,
Firſt for to ſhaw our hearts ſa hard, and all our vile abuſe.
And be the holines thereof, to ſteire and irritat,
Our obſtinate rebellion, and ſinne inveterat:
Our venome, and peruerſedines, that kendles vp the yre:
And juſtly moues the Lord to plague, with euerlaſting fire.
That caſſen downe we may renounce, our ſelues alluterlie,
And ſeeke for grace in Ieſus Chriſt, wha is allanerlie.
The pacifier of his wrath, when euer that we offend,
And wha hes fullie kept the law, and thereof is the end:
And wha hes abrogate the curſe, and rent the parpan wa,
And hes deleate that dome of law, and blotted cleene awa:
That it can neuer be produced, in judgement to condamne;
Sik as beleeues in Ieſus Chriſt, wha hes fulfilled the ſame.
And nixt when we haue gotten Chriſt, the keeper of the Lawe,
He dois imprint it in our hearts, and teaches vs to knaw.
And preſſe to doe his halie will, in loue and halines:
And teſtifie our faith in Chriſt, whaſe ſpirit dois weill expres,
Be practiſe of the Law of God, that we are his inteere.
His ſeruants be obedience, by loue his children deere.
And finally, this law in Chriſt, dois leade vs in the way.
That we mon keepe throw al this life, to liue with him for ay.
Lord take from vs thir ſteany hearts, that's harder nor the ſteil.
And giue vs ſoft and ſenſible, that we may finde and feill.
Our wicked wretched naturall, and ſorrow for the ſame:
That ſa the thirſt of Chriſt his grace, may forcibly inflame.
Our hearts to cleaue to Chriſt be faith, & ſine in warks of loue
And dutifull obedience, our faith by fruites approue.
Be warking of thy halie ſpreit, within vs euermore:

That we may rightlie vse thy law, to guyd vs to thy glore.
Amen.

CONCLVSION.

THis Paraphrase, howsoone *Repentance* ended:
All passed pleasantlie out of my sight,
But faine wald I a thousand daies haue spended,
To heare and see these heauenly matrones bright
When that a ship, set to her steuin full right:
And entring in the herberie hard beside:
Delash'd her Cannons, at that morning tide.

Sa start I vp at atteanes into the flure,
And seeing that so menighbors were come hame
Remembring of their soules I had the cure:
I thought I was in conscience far too blame:
If tho my stile was rude, I thought it shame.
To put the things whilk I hard in writ,
And sa my Muse begouth for till indite.

Euen as I haue discourssed heretofore:
And coutched into catechetick rime,
Respecting nathing but my God his glore,
And that his people tine not pretious time
Nor spend it heall vpon the back and wime,
Like beastes to liue, and meikle war to die,
And pine in hell for all eternitie.

Beseik and Christ, as he hes takin place:
And deinyeid vs, with outward ministrie
Sa he wald grant, his mightie spirit of grace:
To work a sense and knawledge inwardlie:

And

And ſa voutchſae thir meanes to ſanctifie:
That he may thereby get his awin glore,
And his maid ſafe to ſerue him euer more.
Amen.

Deuteronomie. 31.

AND the Lord ſaid vnto Moyſes, *behold thou ſalt ſleepe with thy Fathers, and this people will ryſe vp, and go a whooring after the gods of a ſtrange land, whither they go to dwell therein, and will forſake me, & break my couenant which I made with them.*

17 *Wherefore my wrath will waxe hette againſt them at that day, and I will forſake them, and will hide my face from them: then they ſhal bee conſumed and many aduerſities and tribulationes ſhall come vppon them; ſo then they will ſay, are not theſe troubles come vppon mee, becauſe God is not with me?*

18 *But I will ſurelie hide my face in that daye, becauſe of all the euill, which they ſhall commit, in that they are turned vnto other Gods.*

19 *Now therefore write yee this ſong for you, and teach it the Children of Iſraell, put it in their mouthes, that this ſong may be my witneſſe againſt the Children of Iſraell.*

20 *For I will bring them into the lande (whith I ſware vnto their fathers) that floweth with milk and honie, and they ſall eate, and fill themſelues, and wax fat: then ſall they turne vnto other Gods, and ſerue them, and contemne me, and break my couenant.*

21 *And then when many aduerſities and tribulationes ſall come vppon them, this ſong ſall anſwere them to their face as a witneſſe, for it ſall not bee forgotten out of the mouthes of their poſteritie.*

22 Moyſes *therefore wrot this ſong the ſame day, and taught it the children of Iſraell.*

The song of Moyses. *Deut.* 32.

ARGVMENT.

1 The goodnes of God 2. the wickednes of man. 3. righteous judgements. 4. His glorie magnified in vndeserued grace and mercie toward his elect, Iewes and Gentiles, and justice against his and their reprobat, enemies euerlasting. In sum, this song conteyneth the grounds and substance of all holsome doctrine, inspyred be the holie Spirit: set forth at length in the law, Prophets, and new Testament, as a most perfyte and absolute Commentar heirupon: and is most meete for this declyning age of the world, and estate of our Kirk present: And therefore, according to the command of God vnto *Moyses*, it ought with all trauell and diligence, to be put in the mouthes of Gods people, as a briefe of the Byble, and sum of all scripture, to further the work of Grace in the elect, and beare witnes for God, against the vnthankfull world.

1 TAk head O heauens & harken earth, & heare my mouth rehersse
In chosen tearms & sentence great, thir high & heauenly verse.
2 As dew distilles on tender hearbes, sa sall my doctrine flow:
I sall pour out my speach as shoures, maks corne & grasse to grow.
3 For I Iehou'as name will preach, and set it forth abrod:
Therefore see that ye giue with me, all glore vnto our God.
4 Vnto that rock wha perfite is, in all his warkes, his wayes
In right and wise discretion are brought to passe alwaies,
He is a strong and trustie God, without iniquitie:
Haill, vpright, iust, in all respectes and righteous is he.
5 A generation peruers, and wicked in their heart:
Corrupted hes their waies and done, was not his childrens part.
6 Yea fooliſh people and vnwise, should yee haue thus requeat:
Your Father Ioua & your Lord, brought you from bondage great
Wha maid you grow in number huge, and honor high withall:
And stabliſh'd you in sik estate, as nane could mak to fall.
7 Remember now the dayes of old, and yeares of ages past:
Speer at thy Fathers they will tell, and thy forbears ask.
8 They will thee shaw, and orderly recompt how God on hie:
When he deuided all the earth, possessed for to be,
Be nationes great of *Adams* seed, dispersed to and fra,

He

He set the boundes of people twoll, in number and na ma
According to the number just, of Israels sonnes twoll:
9 For *Iehouas* people is his part, with *Iacob* he will dwoll.
10 He fand him in the Desert dry, and in the Wildernes
Of moane and lamentation, throw dule and great distresse.
He compast him about and did, instruct and kepe him sure:
Even as the apple of his eye, he had of him sik cure,
11 And as the Eagle steires vp her nest, and sits vpon
Her birdes, and streaches out her wings, to carrie them thereon:
12 Sa only *Iona* led them right, but any companie,
Or help of strange or vnkouth Gods, no neede thereof had he:
13 He set him vp vpon the height of a most fertill land:
That he might eat and vse the fruites thereof at his command,
And souk the honie of the craig, and oyle of stonie rok:
14 And eate the butter of the hearbes, and milk out of the flock,
And fatnes of the tender lambes, and of the sheepe sa great.
And buckes of *Basha* with the fat, and finest of the Wheat:
Thou also drank like bloud, the juice of berries, noble wine:
And that vnmixed, haill, and douce, and pickand wonder fine,
15 But *Ieschurun* when he grew fat, then he began to fling.
Thou'rt foull and fat, and finger fed, thy panches down dois hing,
For why he did forsaik the God, wha life and honor send,
The rock of his saluation, he did him vilipend.
16 They moued him to jealousie, with vnkouth idolles vaine,
And with abominationes, they wrought him great disdaine.
17 They sacrificed vnto diuells, and not vnto the Lord,
Of whom their fathers did not knaw, nor from their feir abhord,
To new invented Gods, of whom they did not vnderstand:
Whereof the fashion & the gyse, came from their neighbour land:
18 Thou hast forzet that rock that did beget thee fatherlie:
And cast intill obliuion, the God that formed thee.
19 Thir things when as the Lord beheld, into his children bad,
Throw wrath and indignation, he cast them off, and said,

20 Now I will hide my face them fra, and yet will luke and see:
What miserie sall them betide, and what their ende sall be.
They are a generation, gee'ne to peruersednes:
A sort of children into whome, there is na faithfulnes.
21 By sik as was not Gods of might, they haue prouoked me:
And greeu'd me at the verie heart, with fooliſh vanitie.
Therefore I will reject them now, and take into their place:
An vnsell people whilk they thought, suld ne'er haue fund my grace.
Whereby I searely sall prouoke, and moue them to dispite,
When they sall see a people nought, embrac'd for my delite.
22 For there is kendled in my wrath, a furious fyre and fell:
Whilk sall burn vp and al consume, euen to the ground of hell.
VVhilk sall eat vp the earth and eik hir greate felicitie:
And set on fire the fundaments, of mountaines hudge & hie.
23 I'll spend amangs them manie Illes, & waire my arrowes al,
To puniſh their enormities, I'll shoutte them great and smal.
24 The hunger horrible I will send furth, and fine the peſt,
And bealfull botch sall them destroy, with murder manifeſt.
The blouddie teeth of cruell beastes, I will amang them send:
And vennom of the serpents seare, of them to mak ane ende.
25 Without the sword sal al consume, and in the mind within,
The dreaddor & the trembling feare, but ending sall beginne:
The galland younkeir nor the eage, of luſtie virgin milde,
Sal not escheape this just reuenge, old, woman, man, nor child.
26 Thus had I said I wauld go to, and wrak them vtterlie:
And blot away from mortall men, their rotten memorie.
27 Were not I fear'd mine enemies, miskenning prydful boſtes.
Suld say, our hand hes done all this, & not the Lord of Hoſtes.
28 They are a clan of counsaill voide, and of intelligence:
29 Now wald to God that they were wiſe, and had some prouidence
That they might ken and vnderstand, and rightly comprehend,
How that their matters dois proceede, and what sall be their ende:
30 O how if de bring to passe that ane, suld thus a thousand chase,

An

And onely twa some, of your trouppes, tenne thousand to deface.
Gif that the Lord your rock had not, inclos'd you in their hand,
And cast you vnder as a prey, your enemies command:
31 For why? their rock is not like oures, to be a sure refuge:
Although that enemies themselues, were set downe to be juge.
32 The vines of *Sodom* and *Gomorrah*, are not sa ill as theires:
VVhilk graipes and berries venomous, and bitter clusters beires.
33 Their vine is venom dangerous, whilk dreadfull dragons taste,
And like the deadly poyson strong, of the maist cruell aspe.
34 And is not this lai'd vp in store, and keeped me beside:
And sealed in my treasures fast, there readie till abide.
35 Mine vengeance is, and recompence, into their awin time,
Their fute sal slide, and they sal fal, and turne to dust and slime.
For why of their calamitie, the day drawes fallon neare:
And of the things will them befall, the time sall soone appeare.
36 When *Iova* sall begin and judge, his people whilk he bought,
He will repent him of that euill, against his seruants thought.
Euen when he sall perceaue and see, all power to be gaine,
And nather captiue nor escheapt, that eu'r can fight againe,
37 Then sal he say, where is their Gods, whilk they tuke for to bee:
Their strong and fensed rock, to whome in dangers they might flee.
38 Wha fed vpon the fat, of all their sacrifices slaine,
And of your offrings drank the wine, now seeke their helpe againe.
Now let them rise and succour you, and aide you in this neede,
Now let them be your lurking place, gif they be Gods indeede.
39 At last be wise, see, and behauld, that I, euen I am hee,
And that there is na vther God, to beare me companie.
It's onely I that castes downe, and strikes vnto the dead:
And dois restore to life againe, when there is na remead.
I wound and I doe heale againe, al is at my command,
And there is nane that can eschape, the force of my strong hand.
For I lift vp my hand vnto the heauen and this I say:
40 As I did liue before all time, and sa sall liue for ay,

When I ſall ſharp my glanſing ſword, and draw it out to ſtrik:
And put my hand to execute, my wrath amang the thik,
Then ſal I rightlie recompence, with vengeance, wrak and ſhame:
Mine enemies and weill repay, all thoſe that hate my name,
I ſall make drunken all my ſhaftes, into their bulring blude:
42 My ſword ſall eate vp and conſume, their filthie fleſh and rude:
Euen in the bloud alſweill of them that ſalbe teane as ſlaine.
And on the heades of all my faes my judgements ſall remaine.'
Ye nationes ſing and make a noyſe, him prayſe his people all.
For he reuenges weill the bloud, of ſik as on him call:
He vengeance for his ſeruants ſake, vpon his faes will caſt,
And with his land and people be, weill pleaſed at the laſt.

FINIS.

THE FEELING OF SINNE AND *force of Faith for ſaluation.*

MY dulefull dolour in diſtreſſe,
And painefull plunging into care:
Me forces Lord for to confeſſe,
My ſinfulnes with ſighes ſare.

With trickling teares, that dois abound,
And ſobbes ſounding from the ſpleane,
I fall before thee to the ground,
With ſorrow ſharp and dreerie meane.

Lamenting loud into thine eare,
My wretched infelicitie,
In trembling terror ſtreſſe and feare,
Of wrath and wofull miſerie.

Repenting heare before thy face,
My wickednes vnfeynedlie,

Maiſt

Maist humblie crauing of thy grace,
To pardone mine iniquitie.

O Lord I was conceau'd in sinne,
And of my Mother therein borne:
The curse of nature I did rinne,
Sensyne in *Adam* race forlorne.

For where I should with al my mind
My hart, my soule, and inward sprite:
To worship thee haue bene inclin'd,
And eu'r thy name haue glorifite.

Whereas I should haue dedicat,
With ardent zeale and loue inteare,
Both saule and bodie consecrat,
To thine obedience and thy feare.

I haue preferr'd ~~follies and lies~~ foolis
Vnto thine holie word and thee:
I fedde my minde with fantasies,
And spent my time in vanitie.

And whereas I should haue bin beng
To practize charitie and loue:
Alas I haue bene negligent,
And giuen to mine awin behoue.

This Satan subtil serpent auld,
Intendes to fasten in his band:
With force and fetches manifauld,
This warkmanship of thy right hand.

Of *Adam* auld that rotten ruit.
That fostered is in filthie flash:
Buds forth in branches, leaues and fruit,
Of sinfull lustes and crimes full lash.

The pleasand pleasures of this life,
Alluring nature by all thing,
Dois captiue leade without tin strife
Thy spirit the whilk in me suld ring.

Sa I transgresse incessantly,
Thine halie law I mon confesse:
And sa for euermore sall die,
Except thy mercie make redresse.

Alas, Lord, when I call to mind,
Thy gudnes greate bestowed on me:
And feeles my frailtie sa inclin'd,
To craib thine halie majestie.

Repaying for thy benefites,
Thy blessings and benignitie:
Ingratitude with mad misdeeds,
Against thine halie law and thee.

Then am I wrapped on the brink,
Of dulfull disperation,
Thy justice forces me to thinke,
On dreadfull condemnation.

But though I feare thine angrie face,
Because of mine iniquities:
Yet I take hald vpon thy grace,

Thy

Thy mercies greate and clemencie.
But measour are thy mercies sure,
As heart can think or mouth expresse:
Thy promises for ay indure,
To saue the saule remediles.

Of mercie and of tender loue,
Thy sonne thou gaue for vs to die:
Sine raised him to heauen aboue,
Thy faithfull flock to justifie.

And surelie hes thy promise mead,
That sik as will in him beleeue:
Thou salt them saue from sinne and dead,
And from eternall paine releeue.

Lord I am of that blessed band,
Wha on this promise truely leane:
And pressing sine for to withstand,
Reposes on thy grace aleane.

Thy Christ he cryes, come vnto me,
Yee burden'd feare with sinne repleet:
I will releeue your miserie,
And giue you rest vnto your spreete.

Behald this Christ his cruell dead,
That halie perfite sacrifice:
That I in him may finde remead,
Of all my wofull miseries.

I beg thy mercies m o reand more,
Impute his justice vnto me,

Therewith me deck and weill decore,
To come before thy majestie.

That sanctified be thy spirite,
I may reuiue and sine may die:
Sine of thy mercies infinite,
Be glorified eternallie.

And while I saile this stormy see,
Maist rough and raging in my sight:
True faith and hope make thou to be,
My Cable and mine Anchor plight.

Vpon that rock me firmely fund
My Sauiour *Immanuell*:
Against the whilk na waes nor wund,
Can deare, nor yet the gates of hell.

Send down thy spirit me for to gide
And set me safely on that shore:
Where I with thee sall ay abide,
In euerlasting joy and glore.

CELEVSMA NAVTICVM.

THE SEAMANS SHOVTE OR mutuall exhortation, to ga forward in the spirituall voyage.



AS I me walked in a morning faire,
I saw a ship preclaire. Hail how.
She warlike was, a wonder proper bark.
Of Gods awin handie wark. Hail how.

This is not ful ly sung, but with foursom, and may be with als many as pleases in a roundall, Where their time about, ane is ever soun- ding, the over-word, the rest, recounting the meater & sa the song is harmonious, cheareful, and comfortable, for the whilk cause the musicke notes are put to.

Hir maiſter was the maiſter greate of all,
Lord *Ieſus* we him call. Hail how.
Hir mariners were paſtoures all expairt,
Weill ſeene into their airt. Hail how.
Hir paſſengers were all the faithfull band.
Weill gouern'd at command. Hail how.
With cheerefull ſhout and merrie pleaſand ſund,
She ſail'd faſt be the wunde. Hail how.
Ilk man his mate cheer'd vp with courage ſtout,
To ply their voyage out. Hail how.
The drow decayed, the ſea grew calme and ſtill,
And thus they ſang full ſhill. Go go.
Go to thy God that creat thee of nought,
And eik thee deerely bought. Go go.
With his awin ſonne Chriſt Ieſus preciousbloud,
His mercies were ſa gud. Go go.
Chriſts loue abounded ſa exceedinglie,
He gaue his life for thee, Go go.
He did vs ſaue from Satan ſinne and dead,
When we had na remead. Go go.
Sa is this Chriſt with faith and feruent loue,
His merits ſhould vs moue. Go go.
Go through with him in true obedience,
And conſtant patience. Go go.
Let vs repent, our wicked liues amend,
His grace ſall vs defend. Go go.
Go get his grace with true humilitie,
Beleeuing ſtedfaſtlie. Go go.
Forſake the deuill, and fleſhlie vanitie,
Chriſt ſall bee all to thee. Go go.
Gud godlines it is the greateſt gaine,
Whilk onely ſall remaine. Go go.
Go ſaue our ſaules howbeit we ſuld loſe all,

The tinſell is but ſmall. Go go.
Go gaine the heauens the earth behinde vs caſt,
It will decay at laſt. Go go.
With this, head towes began all for to clatter,
And downe the ſtorme could blatter. Stand be.
Ilk man to warke like buſſie bees they ran,
At teans baith lad and man. Stand be.
The ſhip made ſnog, ſheates ſmyttes and ties all faſt,
Weill tramag'd houd top maſts. Stand be.
All was made cleare, they ſtud faſt be their geare,
Withoutten anie feare. Stand be.
The maiſters whiſtle cheer'd vp all ſhill and loud,
And this their ſong begoud. Stand be.
Let ſurges ſwoll, let *Boreas* blaw a pace,
We ſall hauld juſt our race. Stand be.
Our bark is light, our graith is freſch and teuch,
Had tow, ge're ſail laneuch. Stand be.
She is ſtiue be ſtout care not howbeit ſhe heeld,
We're vnder ay our beeld. Stand be.
If the ſhip ſeas caſt out make light and frak,
Geare is but warlds wrak. Stand be.
Our skipper's gud and Lord ouer ſea and land,
And may the winds command. Stand be
Come we to read our graith is gude and wight,
Baith cable and anker plight. Stand be.
We're weill bekend, the herbrie is ſure our awin,
VVhen ſtormes are all ouer blawin. Stand be.
This is Chriſts croſſe, go beare it conſtantlie,
And we his glore ſall ſee. Go go.
Go pray the Father and the Sonne ſa ſweete.
To place downe heare his Spreete Go go.
To be our lanterne ſteerſ-man and our guide,
That nane ill vs betide. Go go.

Throw

Th. ow pirates rocks throw ſtormie blaſtes and ſand,
And dangers of the land. Go go.
Throw all the perrels of this pilgrimage,
And from the deuill his rage. Go go.
That when our Lord Chriſt Ieſus ſall appeare,
Convoyed with angels cleare. Go go.
VVe may transformed in immortall ſteate,
VVith joy thir words repeate. Go go.
Go meete him in the clouds, for he dois cal,
Maiſt ſweetely on vs all. Come come.
Come heare my bleſſed and injoy with me,
My glorie eternallie.

FINIS.

THE WAY AND END OF Voluptie *and* Vertue.

IN morall Poets I haue reade,
VVhilk oft hes ſtand me into ſteade.
VVhen *Hercules* his bairnhead paſt,
And fund his beard to ſprout out faſt.
He gat him till a deſert place;
And oftimes falling on his face,
To *Ioue* prayers did he make,
And great aduiſement he did take.
VVhat kinde of life he ſuld begin,
And conſtantlie abide therein,
As muſing thus in minde was he,
He ſpies a goodly ſight to ſee,
A pare of Ladies by him paſſe,
VVhere heart and habit *Diua's* was.
That ane was merrie white as milke,
All finely druſt in golde and ſilk,

And height *Voluptas* for hir name,
To bide and talke ſhe thought na ſhame:
And promiſ'd at her firſt face,
All ſadnes far away to chaſe.
And him with pleaſures for to fill,
Gif he wald ay obey hir will.
Behauld (ſaid ſhe) where I remaine,
Into this happie pleaſand plaine.
Where *Venus* daunces with hir mayes,
And ſweete *Cupido* ſings and playes.
Incouraged with *Bacchus* guid,
With *Ceres* and hir Cordiall fuid.
Vpon dame *Floraes* mantell faire,
Where *Nymphs* and *Dryads* dois repaire:
Behauld an earthly paradies.
All beautified with hearbs and trees:
VVhaire nathing lacks that dois delite,
Or that can pleaſe thine appetite.
I grant indeede environit,
With many ſlunk and ouglie pit.
But feare not for them Minyion deare,
For thou art luſtie haile and feare:
Thou neids not for na perrels caſt,
Sen earthlie pleaſures are amaſt.
Thy youth dois ſpring as *Olive* plant,
And what auails it will to want.
Why ſhuld thy yeares ſo freſh and greene:
And glanſing of thy chriſtalleene.
Thy mightie member great and ſtarke,
Be worne and loſt with paiſant wark:
Hes not dame nature made them free,
To take thy paſtime ay with mee.
Go galland youth, why doe ye pance,

Go

Go passe your time in dalliance.
Thus spake the flattering *voluptie*,
Alluring *sensualitie*.
But *Hercules* be God his might,
Bad hir away out of his sight,
It did not set his fathers sonne,
That beastlie course of lust to runne.
Nor for to be sa light and daft,
To be abused by their craft:
And for hir pleasures short and vaine.
To tine the joyes that ay remaine.
And sa she passed by his hand,
That vther Lady still did stand,
With ragged cleathes, and rude array,
But had a countenance full gay:
Wherein did shine a majestie,
Resembling weil the *Deitie*:
Whilk clearly shew what force she had,
All though she was but rashlie clad.
And vertues was for name imprent,
Vpon hir brow baith graue and gent.
She said my sonne I am glad to see,
Voluptas flatterie moues not thee:
Thour't like to be ane of that sort,
That means with me to make reforte.
Therefore I mon you welcome now
And as I am right well to trow:
Be me you sall finde mair indeede,
Then euer *Voluptas* height and leade:
Yea, euen of pleasures at the last,
When hard and irksome way is past:
My dwelling is vpon the height,
Of yon great mountaine out of sight.

A thornie and a cragie way,
Thou mon indure, and yonder ſtay
Or thou win to the top ſa hie,
Of permanent felicitie.
But thou thy paines ſall neuer repent:
Thou ſall in end be ſa content,
That gif thou had indured more,
Thou'll think it nathing to that glore,
VVhilk thou with me ſall ay injoy,
VVhen luſt hir lykers ſall deſtroy.
Precipitat in endles paine,
Though for a while ſhe make them faine:
VVithin hir yeards and gardens greene
But ſince ſhe dois pluck out their eene:
And wraps them headlong in a pit,
VVith ſhame and ſorrows infinit.
But I for warldlie pleaſures heir.
Do promiſe meikle ſtrife and ſteir,
With trauell, thought, with heate, and caulde,
VVith ſtres, and dangers manifaulde,
VVith wart of ſleepe, of drinke, and meate,
VVith ſweate, and labour, eare and care.
But ſoone ſall periſh all this paine:
Sine thou ſall happie ay remaine,
In companie of God aboue,
Where there is nought, but mirth and loue.
The *Nectar* and the *Ambroſie*,
The heauenlie man, and melodie.
VVhilk *Hebes* hands dois ay propine:
Sa faire, ſa vigorous and fine.
With health and eaſe and pleaſures ſweete,
Baith of thy bodie and thy ſpreete,
VVith fame, with dignitie and glore,

And all of ſik aboundant ſtore:
That thou the ſame ſall neuer ſpend,
But ay beginning, neuer ſall end.
Sa that a thouſand yeare I ſay,
Thou'le think them but a winter day:
When fiftie thouſand ſpended is,
It's but an entrie to thy bliſſe:
And why? for all eternitie,
Thy ſtate ſall ſtand, embraſing me.
VVhen *Hercules* this harrang hard,
He was full glad he had debar'd
Voluptas from his companie:
And tuke him cloſe to liue and die
With *Virtus*, and her waies ſa dowre:
That after he had felt the ſowre,
He might enjoy the ſweete for ay.
And ſa ſuld of all ſporte and play,
And fell to warks laborious:
And ſa became victorious.
Throughout the world, with noble name,
And purchaſed eternall fame.
This ſong of *Hercules* I haue,
Set downe, in *Dorique* nombers graue:
That youth may it a mirrour make,
And of *Alcide* example take.
And learne to make ſa wiſe a choyce,
That after paines they may rejoyce.
O then goe to my bonie boyes,
Whome yeares to manhead now convoyes.
Away with ſleepe, with ſporte and play,
And ſtudie faſt baith night and day:
That you to learning may atteene,
And ſa with honour may be ſeene.

Als into pulpit till appeare,
And make the people for till heare
The newes of their saluation,
Be Christ his death and Passion.
Or then to plead an honest cause,
With skil according to the Lawes.
Or make the bodies haill and feare,
Of seik and seare, that may not steare.
Or gif your mindes may not applie,
Vnto sik sciences sa hie:
Beware to spend your precious time
Of youth, in many wanton cryme.
But enter prentesse to sum airt,
And learne to play the marchants pairt.
Or then to saile the stormie seas:
To tackle, steire, to pumpe and heas.
Or then sum craft to work at hand,
Or husband labour vpaland.
Or gif thou like not labour farmes:
Then learne to handle weil thine armes:
And suffer hunger, cauld and stres,
And for to fight with hardines.
And sa to set thine endeuore,
To purchase wealth with martiall glore,
Who euer it bee, see thou take paine,
In youth sum vertue for to gaine,
That thou may liue with honestie,
And weill commended for to die.
And finally, all Christians leare,
To take vp Christ his crosse but feare,
Iehouaes sonne without ne dout,
And wha was victor all throughout.
This warld sa wide, our death and hell,

And

And ou'r *Beelzeebub* him sell.
With meikle labour paine, and strife,
And last with loosing of his life.
But raise againe triumphantly,
And did ascende to heauen sa hie:
Where he injoyes his fathers glore,
VVith honour high for euermore.
Then feare not to be made conforme,
Vnto his crosse throw euerie storme,
And stoutly bear'd with patience,
With constance and perseuerence.
Refusing nathing for his sake,
How hard soeuer to vndertake,
With jeopard of thy land or gud,
Yea of thy verie heartes blud.
Throw hazards hard, throw paine and shame,
For honour of his halie name:
And for releese of his elect,
Courageouslie in this respect.
He sall vphald thee euerilk houre,
And furnish strength at euerie stoure:
And make thee ay victorious,
Right noble, and right glorious:
And for thy sufferings in the end,
He sall his blessed angels send:
And take thee vp to heauen sa hie,
To reigne with him eternally.

FINIS.

Y SONET.

Sonet.

SVpreame eſſence, beginner, vnbegon,
Diſtinguiſh'd ane, and vndenided three:
Vnmoou'd, that moues the roundes abone the Moon,
Like vnto none, nor none like vnto thee.
Conteiner, vncontein'd, is, was, ſalbe,
In gudnes, ſtrength, and wiſedome infinite:
Creator, vncreated, great and hie,
Eternall Father, Sonne, and halie Spreit.
Incarnat word, O Mediator meit!
Ou'r death and hell, tryumpher on the trie:
Iehouah Alpha, and *Omega* ſweete:
Redeemer, from the death and miſerie.
Poſſeſſe my ſaule, and keepe me in thy feare:
And make me liue with thee, for euer meare.

The ſubſtance of ſaluation.

VVAld thou be keiped, from the deuill in hell:
And be aſſur'd with God in heauen to ring.
Thir wittes fiue, vpon thy fingers tell:
And think on them abone all other thing.
Whereof the ſubſtance ſhortly for to bringe.
1 There is na gudnes in our ſelues inclos'd
2 All gud from God is into Chriſt our King.
3 And Chriſt be conſtant, faith is ay injos'd,
4 And faith be loue is fallon weill diſclos'd.
5 The ſpirit thir works be word and Sacrament:
To make the heart exceedingly rejos'd,
That rightly dois beleeue, and ſinnes repent.
Thir grounds weill laid, gif thou bigge therevpon,
Thou'ſe ſafely dwell, when all this warld is gone.

The

The Brydle of luſte.

VVHen Sathan ſeckes be force of luſtes rage,
And craftie cunning of his policie,
Thine appetite with ſinnes for to aſſwage,
Think deepely on thir things I counſaill thee.
1.2. The pleaſure ſhort, the paine for ay to be,
3.4. With loathſomnes, and loſſe of greater gaine,
5 Thy life with ſpeede to paſſe in vanitie:
6. Sinne death ou'rtakes, whilk thou cannot refraine.
7.8.9. Lack of repentance, endles joy or paine,
10.11 The dignitie of man, the peace of mind.
12. Chriſt to contemne, to think his bloud profaine,
13. He and his ſaincts, how ſearely they were pind.
These matters gif thou wey in ballance juſt:
They may haue force, for to refraine thy luſt.

Twel comfortes vnder the croſſe

1 SEn God thy father is, wha creat all,
2 And Ieſus Chriſt, thy Sauiour ſa ſweete,
3 The halie Ghaiſt, thy comforte principall.
4 Thy gairde, the hoſtes of Angels infinite,
5 The bleſſed ſaincts, thy companie full meete,
6 Thy readie ſeruants, all the creatures:
7 Thy full aſſurance, God his word and Spreet.
8 And peace of conſcience, pleaſandly allures.
9 Proofe of releefe in dangers ay indures:
10 Triumphand trueth, is euer thy faithfull guide:
11 Thy gate full gay, that grace whilk life procures.
12 And heritage whilk ſall for ay abide.
Indure thy croſſe, with conſtant patience:
Ay hoping for the laſt deliuerence.

Holines for happines.

SEn ſoule within, findes not wheron to reſt:
A perfite gudnes, and a permanent.
And earthly things without, does ay moleſt,
As honour, pleaſure, warldly ſtore and rent.
Na thing can eaſe, na thing can hir content:
Therefore ſhe ſighes, and reſtles ſeekes remead.
Till ſhe get God, wha's all ſufficient:
For perfite ioy, and life deſpyſing dead.
Now Chriſt be faith the ſaule to God does lead.
With pleaſand ſight, and ſtraight imbracing loue:
But halines it ſtands hir in ſik ſtead:
That but the ſame, ſhe loſſes all aboue.
Then cleange thy ſaule, and cleath with halines,
For to poſſes thy God, all happines.

The melancholious Chriſtian.

I Cry, and call, with ſighes, and ſobs alas,
My ſorrow ſtreats, my ſinnes this wo me wrought.
I pant, I pine, I feare Gods fierie face:
I die in dule, I dwine away for thought.
Mirth ſayes fare-weil, & greeff hir newes hes brought
She loues to ludge: Alas, I tyre for paine:
All joy is geane, that gladlie anes I ſought.
Sen ſhe hes ſeas'd, with all hir dulfull traine.
Yet ſall I thus (think I) in greefe remaine,
Sall heauens, my heart ſa ſeare oppreſſe.
Confeſſe thy ſinnes, confeſſe I ſay againe.
And mercie ſall, with joy thy ſaule poſſeſſe.
Thy countenance (O Chriſt) on me let ſhine:
Refreſh my heauie heart, with joyes diuine.

The ſanguinean Chriſtian,

I Shout, I cry, I loupe, I runne a pace,
My heart rebounds, this mirth hes mercie wrought.
I gaffe, I laugh, I loue, that pleaſand face.
I liue, I luſt, I grone in galland thought.
Greefe ſayes gud-night, & gladnes newes hes brought.
Na langer ludge can I, nor paiſau paine.
Now ſorrow ſighes, that ſeare vpon me ſought:
Sen joy hes ſeal'd, with all her cheareſull traine.
I will na waies, in heauines remaine,
Nor ſuffer ſadnes, pleaſure till oppreſſe.
Delite in Chriſt, delite in Chriſt againe:
Sa grace full gay, ſall heart and ſpreit poſſeſſe,
The Sunne of juſtice, on my ſaul dois ſhine:
Whilk merrie makes, this mirthfull minde of mine.

The dedication of the Heart.

EL, *Elohim*, *Iehouah*, *Eie*, *Iah*:
Almightie God, eternal Lord ouer all,
O hight, O grandeur, wiſedome, gudnes, *Ah*!
Is, was, ſall be, the cauſer principall.
Wha out of nought, did euery nature call:
Wha all before, knew all that was to bee.
And whatſumeuer in courſe of time could fall.
With full effect, is brought to paſſe be thee.
Whaſe vnapproched light, that man might ſee,
The ſonne of juſtice, in the warld thou ſend.
Wha might remoue, his clouddy miſerie,
And make the riches, of thy mercie kend.
Except the heart, whilk purely I preſent,
Vnto this majeſtie, maiſt excellent.

The Saules care.

A Reſtles care does heart and ſaul poſſeſſe
And haulds me waiting alwaies thee vpon,
Baith day and night deſiring thee allon:
For nathing els can helpe my wretchedneſſe.
VVhat ſall I doe, what ſall I ſay! Alas!
VVeill, ~~weill~~ I may and faine I wald doe weill:
But neither right to doe nor wil haue skeill.
And ſa to thee my God I mon confeſſe.
O thou my hope, and comfort in diſtreſſe.
Wha hes to giue, baith deede and will togidder.
My carefull caſe, I pray thee to conſidder:
And make gud deede, gud will for till expreſſe.
That I may baith in will and deede decore:
Thy bleſſed Kirk, and praiſe thee more and more.

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The

The ~~vifie~~ of true thank-fulnes, (wiſh

All fra God confeſſing,
All to God addreſſing.

MY minde, my will, and mine affections all:
Illuminat by faith, and mortified.
My ſenſes, and my members, greate and ſmall,
Addreſt to gud, and rightlie ſanctified.
My heart full hard, ſa ſoftly mollified,
My tongue ſa tam'd, my lippes ſa circumciſ'd,
My thoughts reform'd, my language qualifi'd.
Mine actions all, in gudnes exerciſ'd,
My honeſt fame, in calling authoriſ'd,
With health of faull, and bodie permanent:
My juſt deſires ſa largely ~~ſatisfi'd~~, ſatisfied
With wife and children, houſe & needfull rent.
Fra God, throw Chriſt, the Spreit does all conuoy,
For God in Chriſt, that Spreit mot all imploy.

FINIS.

In my defens god me defend

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